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"AND THERE WERE SHEPHERDS . . . ."

December 20, 1950

FROM COVER TO COVER

A Christmas REPORT FROM GERMANY from Bishop J. W. Ernst Sommer, resident in the Frankfurt-on-Main Area of the Germany Central Conference of The Methodist Church. ..... Page 3

Dr. John E. Marvin, editor of the *Michigan Christian Advocate,* questions "LEARNING FOR LIFE" — ELECTIVE OR REQUIRED, a discussion of the present set-up of our Methodist Board of Education. Page 4

Dr. George E. Heath, executive secretary of the Preachers' Aid Society of the New England Conference of The Methodist Church, says that providing for our "Veterans of the Cross" is A BASIC RESPONSIBILITY OF THE LOCAL CHURCH. ..... Page 9

Pastor of Trinity Methodist Church in Youngstown, Ohio, Dr. Russell J. Humbert, names several ROADS TO UNITY. This is a digest of a sermon delivered by Dr. Humbert on December 3rd. ..... Page 10

Plus several Christmas poems, and reports of the annual meeting of the Board of Missions and Church Extension of The Methodist Church, held last week at Buck Hill Falls, Pa.

READERS WRITE

Bouquet At Last

We shall have to give the Labor Parson a credit mark, for his last two letters have something constructive rather than telling all the faults of employers of labor who in so many cases are struggling to meet their weekly pay rolls.

Tell him to keep this strain and we will have pleasure in what he writes rather than disgust.

H. G. Manchester,
Winsted, Conn.

Glad For Mr. Cook

We are for the "Rights of Bill," too, and for the Parson who writes on labor problems. Let us not judge by our dislike for the labor leaders or for the covetous capitalist either. We cannot agree to all of what he writes, but we admire his knowledge of the subject, and we believe that many of us should know these facts.

We thank Zions Herald for printing them. They do more good than harm. They are *facts* and they inform as does the bad news from Korea. So we believe in "Bill's Rights" that the Parson and all of us may have the "Bill of Rights." Again thanks for your courage in printing "The Parson Looks at Labor."

(Rev.) Frederick F. Adams,
Williston, Vt.

The Parson And Labor

It ought to be suggested to those of our readers who dislike the Parson's Look at Labor that the Parson was himself not only a machinist working at the lathe in one of the finest machine shops in the country, but for a time he was a labor leader. And this particular labor leader happened to be highly trained for the ministry of our church. For reasons of health he found it advisable to work for awhile with his hands as well as his brain. Here then we have a Christian minister who combines first hand knowledge of leadership in both church and organized labor. That is something for which some of us used to pray.

Mr. Cook is not an enemy of capitalism. To imply that he is seems very unfair to those who know him. Instead of subjecting him to unjust criticism let us consider carefully some of the things he points out. We may not always think he is right. But we shall discover that what the Parson writes about labor is well worth thinking about.

(Rev.) Francis L. Strickland,
Wellesley, Mass.

"Sub Rosa" Church In Europe

Bishop Garber has God to thank for furnishing indirect methods where direct ones fail. If, in Communist countries, the church is unable to reach youth with open government sanction, it must do so "sub rosa." Our ways must be adapted to such dangerous action. God is with us.

The church has always proved herself greatest in times of hardship. Where a Christian can only worship God but little, God realizes and is satisfied. Thus, He especially adores those maintaining the faith under handicaps.

J. W. Cheney,
Manchester, Conn.

From Tokyo

Greetings from Tokyo! The year here will be an interesting one. The recent General Conference of the United Church showed maturing and deepening determination to remain united. Several of the national Christian organizations are bringing their offices into the Christian Center building, the Kyo Bun Kwan (Christian Literature Society) on the Ginza, Tokyo's Fifth Avenue.

My work is the promotion of basic Christian literature. It is beginning slowly, but there is great interest in an increased p duction of literature of all types.

Zions Herald is a welcome visitor e week.

Floyd Shacklock
Tokyo, Jap

Miracles

W. W. Reid's, "A Book of Miracles" very interesting and causes me to think ab thousands, yea, even millions of other m acles. What a thrilling experience to down with one's self and think of "T miracle of me."

It is wonderful that after nine months' velopment a perfect human being (in a la proportion of births) comes forth. We w der at all the parts of each person. start with head and think of the wonder intelligence, the brain — the wonderful c struction of the eyes with their quick adju ment to distance. How marvelous the c struction of the ears. We think of the bo and the many joints. How many times use the joints in the hand each day. not to mention more fully the function the body — what a wonderful effective "m acle" nine months has produced. And th for 20 years more or less subtraction and dition have constantly been made until th appears the completed adult. An acti creative miracle — a divine miracle!

(Rev.) Herbert F. Quimby
Jamaica Plain, Ma

Appeal To Hat-less

I was wondering if we couldn't give little hint to hat-less folks who come to chur today. I am no prude, but I do believe about time we got back to the old ways doing many things in our church.

I taught Sunday school for a few yea also was primary department sup't. for so time in Daniel Dorchester Church, West R bury, and one of the main topics when new child came in was to explain the ru of church behavior.

Rule 1 — When they come to Sund school and open the door, they are in Go house and no one runs or races. All b take off their hats on entering — (you'd surprised that many don't).

Rule 2 — All little girls should wear th hats to God's house and also in the chur Sanctuary.

Rule 3 — All heads to be bowed after Amens and during prayer time.

These rules were all carried out and had a grand department. I wish, howev that we could impress all folks that come church that hats are to be worn.

I have been told not to give rules and r ulations to young folks; that's how we l them, but we should stress a few things. are getting too matter-of-fact.

Myrtle Clark,
Somerville, Ma

Report From Germany

J. W. ERNST SOMMER

OVER A PORTAL IN the Indian ruined city of Futtypore Sikri we are told that the words are inscribed: esus, on whom peace may rest, said: "The world is but a ridge, over which you must not pass, but must not linger o build your dwelling." This coincides with the remark f a probably legendary Swedish Chicago policeman during a strike, when he had orders to prevent a crowd from orming. He addressed a few people loitering about: If you want to stay here, you must pass on." Well, we Methodists in Germany have been passing on during the ast year. And as we are approaching Christmas and New Year, we feel a warm impulse to thank God for all the work we have been able to do, and our friends in America particularly in Indiana), Great Britain, Switzerland, Sweden, Norway and Australia for all their prayerful ympathy and active help.

The number of Methodists in Germany has increased y 1500, we have over 40,000 Sunday School children. In he Russian Zone alone we have two Sunday schools with ver 1000 children each and in addition 9 with over 500. The young people in our youth groups have increased by 1000 each year, in each of the last three years, and it is till true that we are able freely to preach the gospel in the Russian Zone and that our biggest increases are just there. n the past two years we have built or rebuilt over 70 hurches, of which I have dedicated 25 in person. This as of course, in spite of all help from abroad, entailed an lmost unbearable financial burden, as to every Mark we ave received, we have to put five of our own. On the ther hand, when the opportunities of preaching the gospel to sorrowful, care-worn and even desperate people re so plentiful, how could we fail our Lord Jesus Christ y not doing everything that lies in our power to provide he room for those whom He has drawn with loving-kindness (Jeremiah 31:3) to hear this message of peace, good will and salvation.

In our Theological Seminary in Frankfurt we have 51 tudents, of whom 20 come from the Russian Zone, one rom North Africa, seven from Switzerland and one from Austria. We also have now again five professors, since ny son, Dr. J. C. Ernst Sommer, who had been appointed eadmaster of a state high school, has accepted an invitation to the seminary to teach church history and religious education from January 1st 1951.

OUR BRAND NEW METHODIST Refugee Village "Home of Peace," Dornbreite near Lubeck, with its 25 houses and 140 inhabitants has had a flourishing year nd a wonderful fellowship has developed. So e. g. they celebrate all their birthdays by a religious village meeting. We had intended to build 25 more this year, but owing o the lack of funds we have only been able to put up wo houses, by the help of a work team from California, not yet quite completed, and we are greatly in need of a church.

Another very important project that we have not been able to complete for lack of funds is our children's home in Bergzabern near Pirmasens in the French Zone. How necessary it is, an excerpt from the report of the Unesco will show: "According to the computations of the Iro, among the 13-14 Millions of German Expellees from Eastern Europe there are about three to five millions of children who receive no help from the Iro."

We are very grateful for the economic improvement in Germany, although it only applies to part of the country. Further with the low salaries and wages and the rising prices a great part of the population, particularly the refugees and the one and one-half million of unemployed have not entered into the fruition of this advantage.

We Methodists are still in the midstream of the ecumenical movement here in Germany. So e. g. I was officially invited to attend the General Synode of the Union of the National Churches of Germany (E. K. i. D.) in Berlin in April of this year, addressed it and took part in the meeting of the German bishops in the episcopal residence of Bishop Dibelius, the president of that body.

FURTHER ON THE conference Sunday of the Central Germany Conference at Chemnitz in the Russian Zone, our church was far from able to accommodate the large audience of the final meeting, so the Lutherans lent us their biggest church, which we filled with 3000 people, and I preached and read the appointments from the Lutheran pu'pit. I then hurried on to the neighboring Roman Catholic Church, where 1000 people had gathered. I preached and read the appointments there, probably the first time in the history of Methodism that the appointments have been read from a Roman Catholic pulpit. There were 1000 more people in a dancing hall, but by the time I had got through with my two meetings, they were finished too.

The increased tension of this year has made itself felt psychologically in all our congregations, but it has not interfered with our work. The giving has increased. The desire for peace and the determination to do everything a church can do to maintain and promote world-peace has been very marked and with it a serious and thoughtful determination not to shirk our civic responsibilities.

We sometimes feel that we are living very near the crater of a volcano. But then we are comforted by the thought, that nowhere is the gospel more needed, and that Christ evidently meant to say that he intended to build his church at the very gates of hell (Matth. 16, 18), but that they should not prevail against it.

While my wife has been suffering from a considerable amount of ill-health, I have had a wonderful accretion of strength in comparison with last year and have been able to travel about 30,000 miles and perform all the functions of my office with great joy.

On behalf of my family and all my faithful co-workers, assuring you of our prayers and asking for yours, I am with sincerest wishes for God's richest blessing on your Christmas and New Year, united to you by the bond of deep gratitude and the spirit of the love of Jesus Christ.

"Learning For Life" — Elective Or Required

JOHN E. MARVIN

Do the Board of Publications of the Methodist Publishing House and its publishing agents unduly influence the editorial policy of the Methodist Board of Education? There are those who think they do and never will believe otherwise. Their number is growing. To remove these increasing suspicions and doubts, changes in the Methodist *Discipline* should be made so that the work of the Editorial Division of the Board of Education would be entirely under the Board of Education regarding matters of policy, preparation of materials, choice of personnel and the like.

This is not now the case. As matters stand, the editor of Church School Publications is selected jointly by the Board of Publications and the Board of Education. The Curriculum Committee, which decides what materials Methodists should study, is composed of persons most of whom do represent the Board of Education. While this ostensibly puts that board in control of curriculum, final authority rests with the editor of Church School Publications, thus giving the Publications Board strong influence in the choice of curriculum.

But it doesn't stop there. The salaries of the Church School editor, and such assistants as he may choose (but subject to election by the Board of Publications), are paid by the board. This arrangement clearly puts the Board of Publications in supreme authority regarding what shall be fed Methodist minds and who shall do the feeding. If there is any place in the Methodist setup where democratic educational procedure is threatened, it is at this place. If Methodism were to develop thought-control, this would be the logical place to begin. On the other hand if there is any spot where the broadest possible democratic practice should be adhered to, this is it. But we shall see how it works in practice in the showdown.

Under ordinary circumstances everything works out harmoniously. The editors prepare materials approved by the Board of Education. They are printed and circulated throughout the church. But, as always, the test comes at the point where conflict or possible conflict develops. This doesn't happen often but when it does, the vital weaknesses in the setup become apparent. Suppose the Board of Education favors the editors preparing material that is *not* to the liking of the Board of Publications or the publishing agents. Common sense would dictate that the Board of Education, composed of specialists in the field of education, should know what is best for Methodist minds to consume and how best to circulate that material to get the desired educational results. It is not likely those disapproving of the materials would make a direct attack on them. Neither would such objections get far providing the materials were approved by t Board of Education. The attack therefore would be e pected to be indirect, camouflaged with plausible but u convincing reasons yet unmistakable in its aims. T issue now being raised over the *Learning-for-Life* lesso in the *Adult Student* is a case in point.

It has been announced by the editor of Church Scho Publications, Dr. C. A. Bowen, and the publishing agen that these lessons, beginning next April, will be print in a new quarterly entitled *Learning for Life* and w not appear any longer in the *Adult Student*. Dr. Bow explains that due to pressure of space in the *Adult Stude* and the need for more adequate treatment of the *Lear ing-for-Life* series, he recommended to the publishi agents that this change be made. They agreed, as D Bowen was quite sure they would before he suggested t change. This, as Dr. Bowen points out, makes the *Lear ing-for-Life* series an *elective*.

But there is much more to this a nouncement than appears on the su face. In the opinion of many it a deliberate attempt to circumscri the circulation of the *Learning-fo Life* series because the series dar come to grips with the down-to-ear issues where people live day by da These issues are bound to be co troversial. Not everyone will agr with the interpretation given the in this series. That is unimportan *What is important is that Methodis come to discuss these vital issues the light of Christian experience.* Methodism is not to drag its feet the fast-moving present day, such series should not be relegated to t position of an elective but to the lofty pedestal of t *required!* It stands a vastly better chance of becoming "required" if it continues to appear in the *Adult Stude* than it does if published separately, because church schoo will not feel they can purchase the *Adult Student* PLU the proposed new *Learning-for-Life* periodical. No or knows this better than Dr. Bowen and the publishin agents. This means they have agreed to relegate t *Learning-for-Life* series to an inferior position which does not deserve in the opinion of those best qualified t know.

None is better able to judge the place this series shoul occupy in the literature of the local church than the Loc Church Division of the Board of Education, conferenc directors of adult work and the executive secretaries c conference Boards of Education. All are close to the educa tional needs at the grass-roots level of Methodism. Y *none of the above was consulted about the change an the executive secretaries, meeting in Nashville Novembe 14-17, voted 54 to 7 against it.* The secretaries went eve further. They proposed a memorial to the next Gener

"And they came with haste and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning the child." Luke 2: 16, 17.

Conference which would put the Editorial Division entirely under the Board of Education with the Board of Publications serving in an "advisory capacity on matters pertaining to the actual production and distribution of materials." This is exactly as it should be.

Further suspicions are aroused because of the suddenness of the change which the secretaries point out makes it difficult to promote a new periodical on such short notice and after most of the fall district conferences have been held. Confusion is bound to result to the detriment of the new *Learning-for-Life* periodical. Its increased cost will be prohibitive for many church schools. The rising demand in the church for fewer periodicals could lead to its being thrown out on that ground. It should be noted that the *Adult Student's* circulation was not hurt by the *Learning-forLife* series, for it boasts the second largest circulation of any church school publication. Such are only a few of the bits of evidence creating grave apprehensions.

Of course no one can fairly be accused of plotting to render less effective the *Learning-for-Life* series. So let it be put this way: If anyone had desired to circumscribe the circulation of the series, they could not have devised a more effective way of doing it. The pattern followed is exactly what could have been expected — *an indirect attack, camouflaged with plausible but unconvincing reasons yet unmistakable in its aims.* All of this is what the courts call circumstantial evidence which under the above circumstances is a kind of evidence that cannot lightly be cast aside even though not conclusive.

Something of this nature must have been in the minds of the executive secretaries from all over the nation when they strongly and almost unanimously disapproved of the change. These are the persons directly responsible for seeing that Methodist literature is used in the church school. They are the best salesmen the Methodist Publishing House has. No business could last long and go contrary to the advice of those who represent it in the field. Equally serious is the anomalous arrangement whereby editors prepare material for the Board of Education, yet are dominated by a Curriculum Committee controlled by another board which also pays their salaries. This Methodist monstrosity should be remodeled!

It is futile to blame individuals. All involved are Methodists who are caught in a situation which only the General Conference can rectify. The *Learning-for-Life* incident demonstrates again the urgent need for a change which both boards should welcome. In the meantime learning for life, which ought to be required, has been made an elective by fiat under circumstances that have aroused suspicions, created strong dissatisfactions and called for a change in the *Discipline* by the General Conference in 1952.

Senate Prayer

When the United States Senate met at 12 noon on Nov. 30th, Senate Chaplain Frederick Brown Harris offered the following prayer:

"Our Father God, turning aside for this hallowed moment from the violence and turbulence of these embittered days, we would hush the words of the wise and the prattle of the foolish. Let not the state of the world, plunged now into such tragedy and confusion, dim our faith in the ultimate decencies.

"May the costly testings of these days be to us but as the refiner's fire, consuming the dross, bringing out the pure gold of our democracy. Teach us Thy lessons, show us Thy way, convict us of our follies, sober us by Thy chastisements, and make us the instruments of a durable peace, just to all nations and hopeful for all men. In this hour of crisis and tension, we lift our living Nation a single sword to Thee. Amen." — Reprinted from the *Congressional Record.*

A CHRISTMAS PRAYER

Fred G. Fisher

O humble Christ of Bethlehem,
Who shared man's lowly state,
Let Thy birth-manger teach our pride
That he who serves is great.

O toiling Christ of Nazareth,
Give us the grace to see
That serving men by honest work
Is also serving Thee.

O Christ the Light and Living Word,
Who taught by Galilee
The truth that all around us lies,
Open our eyes to see.

O gentle Christ of Bethany,
Who wept o'er human woe,
Our burdens lighten at the thought:
Thou dost our sorrows know.

Triumphant Christ of Easter morn,
From out Thy empty tomb
The light of life eternal shines
To dissipate death's gloom.

HEAVEN'S ADVENT COUNCIL

Arthur A. Bonner

"What vision fair was that when first we fashioned man
With freedom like our own," the Gracious Father said,
"And starry host sang praise by heavenly beings led.
But now how far astray from that first high-born plan!
What more can love devise?" Then Christ, the Son, began:
"Full well do I recall when Spirit's light was shed
O'er primal creatures all and foremost on man's head.
'But what if man should fail?' Thus all our thoughts foreran.
Then you, dear yearning Spirit, pledged weak man to warn
And plead for his return with over-brooding love.
This hast thou done, with what avail ? — As then, so bind
I now myself to go to earth and thus be born,
A man with man to live, — and die — that from above
He ransom sealed in bleeding heart of God shall find."

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Fourth Week In Advent

(ISAIAH 52:7-10; LUKE 4:16-22)

"How beautiful upon the mountain are the feet of him that bringeth good tidings," said Isaiah as he stated his confidence in the eventual triumph of righteousness. Whether he confidently expected Jesus Christ to be the specific agent of God's redemption for man is not quite so important as the obvious fact that Isaiah expected that there would be a way of salvation. In order to believe this, Isaiah believed in a good God; he believed that man was capable of being saved; and he believed that men could eventually "see eye to eye" when the unifying force of faith would make it so.

If Isaiah had written this passage last week it would have been timely. The Advent season must say it to the world; the churchman must let it penetrate into his thinking. "Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem."

The second lesson is the story of Jesus' basis for preaching. He stood in the synagogue at Nazareth and delivered his soul by reading from Isaiah where it was written, "The spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recove ing of sight to the blind, to set at liberty them th are bruised." That message was so shocking to tho who heard Jesus that they apparently did not reali that he was quoting Isaiah; that message is so shoc ing to many moderns that if they heard it, they mig be tempted to call in the Committee on Un-Ame can Activities. It speaks of a fundamental revolutic in human relations; its penetration is so thorou that it annihilates any totalitarian concept of life; threatens all attempts to classify men; it "sets at li erty" the countless millions of God's children wh live in social, or racial, national, or economic slaver

Churchmen wish for more than a "Merry Chri mas," as they approach the celebration of Christ birth; they pray that the world, through the liberatic that is to be found in Christ's way, may be saved fro its warring madness. The churchman wishes for th world an abundant life that comes only to those wh have been saved from the slavery which man has in posed upon himself.

Third In Line

By tradition, an Ethiopian is shown among th visitors at the Nativity scene. One of our Bosto stores had such an arrangement in its display windo and a Negro called upon the manager to point o that his people were offended by the Creche becau the Ethiopian was third in line. The Negro sa that it would cause less difficulty if the Ethiopia could be placed either first in line, or second.

The manager of the store, a man known for h understanding of minority tensions, pointed out his Negro visitor that because of the arrangemen the Ethiopian was next to Jesus even though he w last in line in relation to the other figures. His e planation satisfied the Negro so much that he we out onto the street and for several hours stopped eve Negro passing the store and brought him to th window to see the place of honor given to the Eth opian.

So many things come to mind in a story like thi "he who is last, shall be first;" or "he who is lea among you shall be the greatest." Then again, or finds himself making comparative judgments: th Negro, by man's standard, had third place in th group of three, but from the eyes of Jesus, he had fir place. The scale of values on man's usual scale materialistic judgment is quite different when looke at from the eyes of Jesus. From the street, the Neg was the last in line, but from the Manger, he was firs

Let's Not Be Caught

At Buck Hill Falls last week the Methodists gave careful consideration to next year's work at home and abroad. In one of the divisions of the Board of Missions a tone was set which carried through most of the week's discussion: a lady was considering whether or not the Board of Missions should make a statement concerning Peacetime Military Service, and fears had been expressed that to oppose the plan would give aid and comfort to the enemies of the United States; the lady, with a good Southern accent, summed up her position by saying, "Let's not put ourselves in a position where it looks like we don't know there's a war going on!" For some of the Methodists, that sentiment meant that we as a church should follow the war sentiment, while for others, it meant that the church is faced with a more realistic challenge than it has faced in its modern history.

We were all very much impressed with the practical turn of discussion in all of the divisions of our Methodist Board of Missions and Church Extension. The Woman's Division reported that it had raised $7,250,273; the Foreign Division raised $5,869,911; and the Home Division raised $3,445,341. The total thus raised during 1949-50 for the work of the entire Board of Missions and Church Extension was $16,565,525. This money is but a pittance in comparison with the authentic needs of our total missionary program, but it represents an increase of more than $2 million over our previous year's work. Methodism's Advance for Christ and His Church is responsible for this significant increase and it is correct to say that it reflects the fact that Methodists "look like they know there's a war going on."

The personnel of the various divisions are also well aware that "there's a war going on." The reports from China and from Korea are tragic indeed. The heroism of our missionaries in those areas makes one proud to be a fellow-Methodist. The outlook is grim, but these heroic people are determined to stay at their posts to witness for the Christian alternative to man's crass and vicious materialism. The new executive secretary of the Division of Foreign Missions, Dr. Eugene Smith, electrified the board with his prophetic appraisal of the current world scene: his penetrating analyses of causes for tensions and his confident outline of procedure for a Christian solution made it all quite clear that he too knew that "there's a war going on." Dr. Smith, in the opening paragraphs of his report, revealed the nature of the picture when he said, "The external picture reveals a darkening gloom; the internal picture, a growing light. . . . The growing pressures from without, which have been characterized by Communist aggression in Korea and the intensification of Communist control in China, have also been felt in growing unrest in the Philippines, mushrooming materialism of Africa, increased persecution in Roman Catholic countries under pretext of observance of a Holy Year. . . ." Dr. Smith went on to list as signs of growing light, however, the growing unity of Protestantism, the increase in church membership and attendance, and the increasing number of excellent young people entering Christian service. He also cited as signs of light the growing power of the United Nations and the intensification of religious devotion throughout the world. Clearly the church knows that "there's a war going on."

This week's Zions Herald carries some significant reports from the meeting of the Board of Missions, and next week's issue will carry more, but the fact seems clear that we are at this moment faced with a choice: does the churchman simply adjust his faith to the current mood of the world, or does he assume the responsible role of becoming a Christian leader for a world in revolution? Do we march with the mass mind, or do we seize upon hours like this in man's despondency to proclaim that this is the acceptable year of the Lord?

Prayer Gets Kicked Around

President Truman's ability to "put his foot in it" got mixed up with prayer last week. One of his political opponents, Rep. F. Edward Hebert (D., La.) had suggested to Mr. Truman that he proclaim a day of prayer. Mr. Truman rejected the proposal because he felt that Mr. Hebert and his colleagues had conducted the last political campaign "in a manner as low" as he had ever seen. He reminded the Congressman that he should have thought of national unity before Nov. 7th.

Capitalizing on the national publicity, the "American Council of Churches," a dissident group of fundamentalists, announced that they would call for a national day of prayer for the President.

Actually the entire episode leaves us cold. How can one pray when he assumes a vindictive spirit?

We most certainly do not approve of Mr. Truman's handling of Congressman Hebert's request, but neither do we approve of proposals which seek to make prayer a thing to be kicked around to suit personal desires for recrimination.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For December 31st

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CONTINUING IN FELLOWSHIP WITH CHRIST.

JOHN 15:1-5; PHILIPPIANS 3:8-14.

The Fellowship of Branches and Vines

There is a kind of fellowship which is thoroughly bad. We have exalted fellowship and have organized it almost out of existence. "Come now let us have fellowship" is the slogan of people who crave fellowship for its own sake. Before we rule fellowship as an end in itself out of the picture entirely, we should give it due credit.

It is possible for people to mingle without too much purpose. There are times when just sheer human companionship as an end in itself is of value to all concerned. We must have what John Masefield described in a book with the title: "Multitude and Solitude." There are times when we need the solitude of the forests and fields and starry heavens. There are also times when we need human companionship as furnished by the multitude or a few kindred spirits.

Christian fellowship is described in the words: "I am the vine, and ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." This is fruitful fellowship. It has a purpose worthy of sacrifice and co-operative effort. A Christian has the same relation to Christ that branches have to the stock or parent vine. Separated from the stock, the branches are dead brush on which no fruit can grow. The good orchardist will cut the dead branches off the stock or trunk of the vine or tree in a purging process.

Fellowship with Christ stems from His spirit. The fellowship of Christians is created by the living spirit of Jesus Christ in a way we do not understand. It is something akin to the relation of a branch to the vine. The living flow of sap to the tips of the branches makes possible life and fruit. We may have the mind and spirit of Christ.

Poor Fruit Bearing Fellowship

There are a great many barren Christians who are as dead as the branches which are lopped off a tree and burned as brush. They have lost connection with Christ. What a brush pile may be found around some of the trees we call Christian churches! It is tragic when church membership becomes inactive and unproductive. There are few more pitiful pictures than a group of people trying to work for Christ and His church without connection with their Lord.

How long will it take us to learn that the endless activities which are carried on by people who are going through the motions without connection with Christ, may bear unchristian fruit.

Some fruits of nonchristian fellowship are very bitter. Under many trees there is fruit which has been called "drops." Roadside stands sell baskets of apples whi have fallen off the trees and are practically worthless. Th usually have worms in their hearts.

A country preacher with scant theology but much pra tical knowledge, once preached a sermon on "The M fed Tree." He had a church full of people who took c fense at every slight and difference of opinion, or for r good reason at all. He drew a picture of a tree wi branches marked with certain reasons for offense ar peeves. People who dropped out or off the tree for tl stated reasons were "miffed." He did not spare the purg and moved the next week. The majority of his membe were under the miffed tree and no fruit was left on tl dead branches.

"Forgetting the past failures and pressing forward."

Paul was a rugged old Christian fruit bearer. H came up the hard way as a Christian and he did n know much about ease and sweetness and soft cushio on pews. He did not coddle or accept any coddling as Christian. His testimony still stands as a classic for a rugged, tough-minded Christians, who are not easi shaken off the gospel tree. He never went around sayin he was going to resign or withdraw or quit. This is wh the wormy fruit does as it drops off the tree. It wit draws and if it were articulate, the fruit would say: will have the best place on the tree or drop off."

The message of Paul to all who know that it is n possible to attain Christian perfection in this life, is press forward and forget the past.

We could stand some good forgetting right now many critical areas. Unless millions of people begin once to forget all the past failures to achieve a world peace and law and order, we will be burned out by bom and terrible weapons of destruction. This is no easy le son for the minds of men to tackle. We have to forg some failures that chill the spirit and overlook some ve serious wounds to our pride and prestige. The miffe people who have vowed that they will never "darken tl doors of the church again," will have to walk in and g connected with Christ and His church.

Stubborn minds will have to be changed by the power God and some real efforts at reconciliation.

If today, before dark sets in at nightfall, any conside able number of people would begin to practice the Golde Rule seriously and with much forgetting of past failure we would have a new basket of fruit which would start the world and bring hope to jittery multitudes.

HAVE YOU A
ZIONS HERALD CLUB
IN YOUR CHURCH?

A Basic Responsibility Of The Local Church

GEORGE E. HEATH

A RECENT ISSUE OF ZIONS HERALD contains a letter from one of our pastors who is distressed with the many appeals through the mail for setting aside Sundays in behalf of special causes. Of course, a minister is obliged to choose among the numerous appeals, centering upon those that are truly vital to the Kingdom's interests as administered by his denomination, and with which the hearts of his people should be kept warm.

When this pastor listed among a few sample causes, "The Retired Preachers," he must have forgotten something that most of our ministers and laymen know, namely, that providing a livable pension for our retired preachers is a basic responsibility of every church in Methodism. A fundamental law in pension procedure is that the source of the salary income is the source of the pension payment. An obligation rests upon every local church. But because the obligation would be so difficult to discharge by each church alone, particularly with our itineracy system, the conference serves as an intermediary agency. In doing this it makes a conference claimants assessment to each church. But because it cannot raise enough to provide an adequate pension support for its retired preachers without making these apportionments to the churches so excessive as to be prohibitive, Preachers' Aid Societies have been created throughout our conferences to come to their assistance through the raising and administration of supporting funds.

When the new Preachers' Pension Plan was adopted by our New England Conference in May 1948, it included two areas of responsibility. One is for the young men who will be joining our conference over approximately the next thirty-six years. In this way our conference will come to be on a fully actuarial, insurance-like basis. The other area of responsibility is for our present retired preachers and preachers' widows and for the retirement of the rest of our qualified ministers not included in the actuarial plan. To have provided for them on an actuarial and adequate basis, the same as for the young men, would have meant the raising of about four times as much money in our recent pension campaign. That would have been ruinous to our churches. But the new pension plan adopted by our conference did not forget the retired preachers and preachers' widows. A Transitional Fund was started which, as it grows, should reinforce our other sources of income so as to provide for them a livable pension rate during the transitional years ahead.

INSTEAD OF PROJECTING another pension campaign upon the churches the Pension Plan asks the churches to do two things that need cause them neither stress nor strain. First, to include the pension fund in their budgets for whatever amounts they themselves may determine. Second, to observe once a year a Veterans of the Cross Sunday at which time our literature is distributed and an opportunity is given for free will gifts.

Far more good is accomplished in the observance of Veterans of the Cross Day than what is received in the envelopes, though that is greatly worthwhile. Less than a year ago in one of our churches where the day was observed, the pastor commented that none of his people could be expected to make large gifts. Actually they did very well, but unbeknown to the pastor a humble member of his congregation was to sit as one of two trustees three days later to determine the distribution of a trust fund which was to be terminated. Because of that Sunday's presentation a check for $5,000 was received by the Preachers' Aid Society. Bequests in behalf of the Preachers' Aid Society and investments in its annuity bonds are another fruitage of Veterans Day observances. Seeds thus sown sometimes fall in what seems very unpromising soil only to result in later unpredictable good.

YEARS AGO ONE OF the now departed members of our conference made the same kind of a faithful Veterans Day presentation as pastors today are doing. It was in a small church made up of people in humble circumstances. In the congregation was a servant girl. She had little to give, but that day she resolved that if ever she had enough money to make a will, she would remember the Preachers' Aid Society of the New England Conference. Years later in another state, and in her husband's church of another denomination, she found herself left a widow with a considerable amount of money. She had not forgotten her girlhood resolution. Our Preachers' Aid Society had no knowledge even of her existence but after her death it became the recipient of by far the largest bequest that ever came to it and which is now known as the Sargent Fund. Sowing the seed by all waters, in churches of all sizes and conditions, even in the smallest and weakest, is the program of our conference.

If, in the judgment of the conference, the present method is preferable to conducting a mammoth financial campaign, then each pastor and each church has a definite responsibility for carrying it out. The need for this annual presentation in all our churches is so well recognized throughout the conferences of Methodism that the General Conference has for many quadrenniums reaffirmed the legislation printed in the *Discipline,* par. 1612 (6), that each congregation shall observe the day annually.

Once in a while some acute local situation will temporarily interfere with the observance of Veterans of the Cross Day, but most of our pastors and churches steadily hold to the observance each year. The comparatively few that refrain are doubtless unaware that others are bearing for them a responsibility that is equally and morally theirs.

A ministerial pension is in fact a deferred salary payment for pastoral service already rendered. Pension provision for retired preachers is essentially pastoral support and is not to be thought of as "an outside cause." It is as vital an obligation on the local church as is the present pastor's support. Of all our ministers, those whom we are pleased to call our "pastors emeriti," are in the very lowest salary brackets and are having real difficulty in coping with inflation on their meager incomes. They are

restricted from a source of income available to many other types of pensioners since ministers are not eligible for Social Security. The only support that most of our retired servants of the church have is what they receive from the pensions we provide them.

Fortunately our conference, while not in first place, is among the leaders of a movement which is on in many conferences across the country for bringing the pension support up to a more nearly livable level. We have still some distance to go to even equal their all-too-slender pension support of five or ten years ago in view of the decreased dollar value. To make any further advance, and even to hold the line against receding from whe we are, will require all the reinforcements that can l marshalled for our new Transitional Fund. The futu of the Transitional Fund is dependent upon the doub support asked of our churches in putting the pension cau in their budgets for whatever they feel able, and in givir their members an opportunity for making voluntary gif The love and loyalty of our laymen for their pastors, pa and present, and the sense of fairness and mor obligation of our ministers for their older brothers ar sisters in the retired relation constitute the groundwo upon which our Preachers' Pension Plan rests.

Roads To Unity

RUSSELL J. HUMBERT

"O sing unto the Lord a new song; for he hath done marvellous things." PSALM 98:1.

All the great wars of history were won by those who had a strong unified central command. It was not until the various services of all the allied nations were brought together in one powerful whole that the tide of battle turned in the direction of victory in World War II. In this present struggle of Communism versus the United Nations the verdict is clear, the United Nations must truly be united if its defense is to be sure. Some definite roads to unity must be found and followed.

No one close to the church needs to be told that the organized forces of religion are at constant battle with the world in which we live. One of the great minds of another generation made this prophetic statement; "I do not envy those who have to fight the battle of Christianity in the Twentieth Century. Yes, perhaps I do, but it will be a stiff fight." No wonder it is a stiff fight, see what happens to you in your work-a-day world. "The nation, like a magnet, pulls at man's fear; industry at his greed; clubs, at his snobbery; even education is prostituted and comes to be looked upon as a means for preparing a man to make more money." Now shift your attention to the social order created by this torn individual and you will see it through the eyes of that great Englishman, L. P. Jacks, "The kind of welfare that society achieves by concentrating attention on its own welfare, as the only thing that really matters, is bound to be second-rate and poverty stricken. No human society has ever prospered, or ever can prosper by concentrating exclusive attention upon its own welfare."

In the midst of this battle of selfishness, the church has been marshalling its forces in an assault upon organized selfish individualism. In spite of storm and inconvenience, one of the greatest groups of representative Protestant and Eastern Orthodox met in Cleveland, Ohio recently to find roads of unity that will lead the way to victory over sin and selfishness. In the light of this demonstration we can accept the worshipful invitation of the Psalmist; "O sing unto the Lord a new song; for he hath done marvellous things."

ROAD OF CO-OPERATION

Today the church is following the road of co-operation. This day (Dec. 3rd) has been designated as a day of prayer in 130,000 churches of our nation with a membership of almost thirty million, in behalf of the recent formed National Council of the Churches of Christ in tl U.S.A. You may wonder why this is being done and wh we are making a point of saying so much about this Clev land meeting. May I give you ten reasons why this ro of co-operation is so necessary?

1. Because this generation faces overwhelming pro lems and disruptive forces that challenge the total effor of the Christian church.
2. Because the Council gives a channel for almost 3(000,000 church members to work together to meet th challenge.
3. Because these 27 denominations are already dec cated to one essential purpose to make Christ know loved and served.
4. Because co-operation provides maximum mutual e couragement and support in the pursuit of common o jectives.
5. Because a central co-operative agency facilitates tl best use of personnel, time and energy for strategic co sultations.
6. Because it focuses the best insights of Christian me and women on critical areas of moral and spiritual concer
7. Because effective integration accomplishes far mo than unco-ordinated actions.
8. Because Protestant Christians can speak more e fectively with a common voice through the press, radi and other mass media.
9. Because it will encourage more effective co-operatic of Christian forces in local community life.
10. Because it is a significant step toward the fulfi ment of Christ's prayer for his followers; "That they a may be one."

As we follow this road of co-operation we will be ab to meet the great spiritual needs of our generation. A cording to J. Edgar Hoover, "Too few of the youth America are being reached by the churches, and th failure to make contact with the citizens of tomorro is producing a fertile field for future crime. I sincere believe that if America is to remain devoted to the fund mentals of Christian living, more adults must assume the responsibility in bringing our young people closer to tl church. At the present time we find age seventeen pr

dominating in the frequency of arrests for both sexes combined, and this is followed by the ages of eighteen, nineteen, twenty-one and twenty-two. Youths too young to vote accounted for 21.4 per cent of the arrests last year."

To meet this practical challenge, the church must join forces in the Spirit of the Master, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Road Of Federation

Today the church is following the road of Federation for Christian action. Possibly you have wondered why more radio programs carried a note of spiritual strength during this past month, or why you heard a more urgent appeal to attend the church of your choice. This was not an accident, but a carefully organized effort on the part of American churches. For this program of "Religion in American Life" over 3,000 communities joined hands. In spirit, Paul is saying to us as he did to the Church at Corinth; "Working together with him, then, we entreat you not to accept the grace of God in vain. For he says, 'At the acceptable time I have listened to you, and helped you on the day of salvation.'"

There is a tie of togetherness that reaches from the very edge of society to the heart of this congregation and into your very home. Carl Sandburg made me feel this tie when he gave this testimony: "Most of us agree that Protestants have never hammered very much on the duty of going to church. We have said all the time it is necessary for the church to make itself attractive and interesting so that people will want to come. But there are obligations on the part of the people. It is our obligation to give ourselves to the church. It is the only hope of peace on earth and good will to men that exists among us. It is the church and its Savior, its Prince of Peace, who is the last best hope of earth, and yours is a high and holy opportunity to support it with your undeviating loyalty."

I can almost hear the writer of Hebrews saying; "Let me add my testimony too;" "Let us hold fast the confession of hope without wavering, for he who promised is faithful and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another."

Road Of Conference

Today the church is following the road of conference, or it is rethinking its differences and finding the great bulwark of common tradition and belief. As Protestants we have not yet realized the importance of the World Council of Churches where practically all the churches except the Roman Catholic have come together, 160 denominations from 45 countries. This is not a superchurch, but an opportunity to travel the common road of conference where we are brought into living contact with other churches and at the feet of the Master. This is almost reminiscent of Jesus' day when in His early ministry the disciples were out in the field and Mark reports their homecoming; "The Apostles returned to Jesus, and told him all they had done and taught."

The Christian Church has not been asleep in a vacuum. She is not in isolation but at work in co-operation and fellowship. In literally hundreds of conferences, leadership training institutes, research projects, community surveys, united production and publication of materials and united use of mass media, our churches have learned to work together. While we are talking military strength in a world of conflict, the church is now preparing its spiritual strength for Eternity. The Psalmist said it well; "Some trust in chariots and some in horses; but we will remember the name of the Lord our God."

PRINCE OF PEACE

Philip L. Frick

God's Prince of Peace, in Juda's town
Proclaimed by shining angel-bands,
Him Savior of the world we crown,
Redeemer of all war-cursed lands.

To nations bound by selfish pride,
In love He speaks the chas'ning word,
Invites the strong in Him confide,
And herald Him earth's Holy Lord.

Where hatred lights destroying fires
And cities burn in ruin grim,
Good will and hope His love inspires,
New life the nations find in Him.

He stills the strife, befriends the weak,
The conquerors those who do His will,
Gives Joy to all who goodness seek
And reign of God on earth fulfill.

Give Him thy love, pray for His day
When righteousness shall victor be,
And loyal hearts extend His sway
'Til war-bound earth through Him be free!

BEFORE THE ANGELS' SONG

Mary Dickerson Bangham

No doubt the shepherders were talking there
In that dark field, before the angels' song;
Since Thou art with us, we shall fear no wrong,
Might well have been one thought they voiced in prayer,
For they knew David's song! They were aware
That he had lived nearby, in *The House of Bread,* *
And on those hills his flocks had shepherded, —
His small harp strung to sing The Shepherd's care!

I like to think that, old as a thousand years,
The ancient psalm helped tune their finite ears
To catch the Infinite! . . . . *He leadeth me*
Is such a fitting prelude to the birth
Of greater music! . . . . *My shepherd leadeth me:*
Good will to men and peace upon the earth!

* *Bethlehem means The House of Bread*

UNION THEOLOGICAL SEMINARY
New York

At The Buck Hill Falls Meeting

Excerpts from addresses given at the annual meeting of the Board of Missions and Church Extension held last week at Buck Hill Falls, Pennsylvania.

Growth Since 1900

Hundreds of Methodist churches in the United States are having as their pastors and lay leaders today the sons of foreign-language-speaking immigrants who were befriended and served by "home mission" and other Methodist churches during the early days of this century, Dr. Earl R. Brown, home missionary executive of The Methodist Church, told the denomination's Board of Missions and Church Extension.

The outpost missions of Alaska, Hawaii, Puerto Rico, and Santo Domingo, the enlargement of work among Indians and Spanish work in the Southwest and California, and the Goodwill Industries, rehabilitation program, were cited by Dr. Brown as some of the outstanding achievements of the period. The "larger parish" organization for rural work and the use of "automobile chapels" in sparsely settled areas are part of the modern rural church progam.

"The program of rural and city training courses in colleges and seminaries across the land has revived and rejuvenated many dying churches while providing on-the-spot practice for students preparing for life service," said Dr. Brown.

The continual growth in the building of new churches was stressed by Dr. Brown who revealed that a total of $31,186,694.04 had been loaned and donations totaling $36,057,823.20 had been granted in the 50 year period.

The Methodist Church's "Advance for Christ and His Church" program presents a strategy in the mission of the church which has unlimited possibilities for new growth in church development and building, Dr. Brown believes. "Unified procedures in our benevolent giving had all but removed personal relationships between the average church member and the project in home and foreign fields. The new 'personalized' gift holds the answer to this problem."

Concerned About Rural Parishes

The village and rural church in America — and more than half of Methodism's 40,000 parishes fall into this group — will not be able to carry on in the future as isolated religious institutions, but must be actively "related to the pastor and the church in the adjacent larger town." This is the belief of Dr. Glenn F. Sanford, rural church executive of The Methodist Church, and of his colleagues, who reported to the annual meeting of the denomination's Board of Missions and Church Extension.

"At the center of most counties or natural areas in America a town is found," said Dr. Sanford. "It is often the center of trade, the school system, wealth, politics, health units, agricultural programs, and leadership in general. The pastor of the town church must be trained, experienced, influential. He should assume the religious leadership not only for the town but for the entire county or area. Since the villages and rural areas around the town have need of friendly close-at-hand leadership and financial assistance, the town church and its pastor now have the greatest opportunity open to any group in America. The future of the village and rural church will be largely determined by the active relationship of the town pastor and his church to the adjacent area.

"The rural population is increasing, and its growth will be accelerated in the months, and years just ahead. This rapid shift of people to the rural areas is considered by many leaders as the third great population movement in America. It is significant that the increase is wholly in the 'rural non-farm' population. The rural non-farm people are in 'fringe communities,' usually within commuting distance of a town or city; in 'ribbon' developments along highways; in the small unincorporated villages which are becoming so prevalent; and in the open country. We are too little aware of the economic and social significance of this change. These people are important to the future of American life, and to the church as well; yet in many of these new communities there is no church to direct their spiritual life.

"The farming people, more than 28 million in number, are working and living under different conditions and influences than they were only a few years ago. The type of church program in use in the past will not be as helpful to them now as it once was. The farm is no longer a place to live; it is a business. The farmer no longer produces just to meet human needs, but to sell. The character of the farming people is of great concern to every one of us, for these people are in possession of the land which sustains all life. Only the spirit of Christian brotherhood will assure the conservation of the land for future generations. Therefore the rural and village church is of vital importance.

"The town people — those living in communities of 2,500 to 10,000 — constitute the third distinct group being served by the Department of Town and Country. There are perhaps 26 to 27 million people in this group, making a total of approximately 88 million falling within the responsibility of the Department. This does not take into account the millions who vacation each summer in rural areas.

Dr. Sanford also makes a plea for the commissioning and use of more laymen as "l speakers" or "lay pastors" in rural areas fill the desire of people for regular chur services.

Church Growing Despite "Pressures"

"Methodism's missionary outreach in 19 was characterized by increasing pressure wit out and increasing resources within," D Eugene L. Smith, foreign mission executiv reported to the Board of Missions and Churc Extension of The Methodist Church.

"The growing pressures from withou which have been headlined in Communi aggression in Korea and the intensificatio of Communist control in the government China, have been felt also in growing u rest in the Philippines, mushrooming m terialism of Africa, increased persecution Roman Catholic countries under the prete of observance of a holy year," said Dr. Smit "Some happy exceptions have occurred. Bu ma's civil strife has declined. Indonesia seem to be finding increased stability. . . .

"More than a year ago Communist troop and civil rulers seized mainland China. D spite all adversities, Christianity lives an even grows; and Methodism contributes share to that life and growth. Most of th churches are open, with surprisingly larg attendance. Some report loyalty even greate than before. The primary and high schoo are strongly pervaded with non-Christian i fluences. Only non-curricular, off-campu Christian work can be done. In the colleg 'almost normal Christian work and worshi are carried, with religious subjects permitte in the curriculum if not made compulsory

"Advance in Japan continues in our c operation with the Church of Christ ther Buildings are being restored. Many begi to look like their prewar selves, and atte tion is now being given to making them a more Christian, even if reduced in size. I co-operation with other denominations, ou Advance funds have helped restore on a ne suburban site the Tokyo Union Theologic Seminary. With a new Bureau of Gener Evangelism in the united church stressin evangelism, there is added vitality in the a tempt to reach urban and rural masses b preaching, rural and community servic Christian literature, radio and other means mass evangelism. Such specialized approach as religious education, emphasis on home an family life, industrial evangelism, social se vice and work among students and you are finding a large place in Protestant e deavor.

"The united Church of Christ begins look more and more like a great inclusiv

denomination alongside which other bodies such as the Episcopalians, Lutherans, Southern Baptists are also functioning, the combined strength of Protestantism being exerted only in such organizations as the National Christian Council. Methodism still feels its best efforts can be exerted through the united church. We now have 120 Methodist missionaries at work in Japan.

"Throughout the seven countries in Africa in which The Methodist Church is at work, schools are crowded. This year the Belgian Government has granted subsidies to Protestant schools in the Congo meeting basic requirements. The greatest personnel need is for educational missionaries. There are 12 missionary doctors and two dentists working in eight hospitals. Under Methodist supervision there are three large leper camps. Recently the Congo Government has agreed to make available small grants to help build and equip additional hospital units. . . .

"In Latin lands new buildings to be completed in 1951 include Sweet Memorial Social Center in Santiago, a new gymnasium at Santiago College, the second unit of Tucker Building at People's Central Institute in Rio de Janeiro, Friendship House in Montevideo, churches in Ramos Mejia and Third Church in Buenos Aires, boys' dormitory and main building of the Rural Institute in Itapina, Brazil, a church at Ica, Peru, a church at LaPaz, Bolivia, and by 1952, Advance offerings should be large enough to permit a number of other new constructions. The Methodist Publishing House in Sao Paulo has been able to purchase five new greatly needed machines, two presses, one folding machine, one stapling machine and one cutting machine. These increase greatly the efficiency of this work. The beautiful new University Church in Cuba was dedicated this year. A number of new books were published in Mexico City and Buenos Aires (in Spanish) and in Sao Paulo (in Portuguese).

"In every South American country there is a recognition of open doors at every hand. The church is growing. It could and would grow much faster if resources, human and material, could be increased. In Spanish-speaking South America we must send a few more missionaries for church work — full-time in pastoral work — in order to build faster and develop a stronger church to meet the challenge."

Says Chinese Church Firm

Questions as to the popularity of Communism among the "keen and independent" people of China, of the ability of Communism to solve China's population and economic problems, and of whether or not an "Asian Communism" — different from that of Russia — were raised by Dr. Frank T. Cartwright in reporting to the annual meeting of the Board of Missions of The Methodist Church, at Buck Hill Falls, Pa. Dr. Cartwright, long a missionary in Foochow, China, is the Board's associate secretary for China.

"The control of China by Communist armies and civilian leaders is tighter today than a year ago," said Dr. Cartwright. The control is of business, industry, government and education. Aside from the far southwest which is still far from 'liberated,' the cities, county seats, market towns and villages are governed by the 'New Democracy.' This is the term preferred by the new regime in China, but for use in western countries the words must be placed in quotation marks because 'democracy' in Marxian ideology means something radically different from what we of the West understand by the word.

"In recent months 'Victory Loans' have been floated, quotas assigned to trade unions, trade guilds, factories, stores, institutions and individual families, and pressures have been exerted to force the meeting of the quotas. . . . . Many Russians have been observed in even small cities, although the major concentration is in industrial centers. For the most part these men are technicians. Some are helping in aviation, others in textiles, some are educators specializing in practical sciences, while others are advisers in railroading and roadbuilding. A few have been found in government bureaus, usually behind the scenes, but in one instance a Russian doctor was the head of a bureau of health.

"It is still an open question whether or not the Chinese common man will be more favorably inclined toward Russians than historically he has been to other Occidentals. There are some reports of bitter resentment. Others tell of apathy. Amusing, perhaps unauthentic, tales are told of the spendthrift tendencies of the Russian advisers on reaching a land where luxury goods such as comfortable shoes and clothing are purchasable. Other reports come of the resentments privately voiced by Chinese workingmen and even intellectuals. Only time can give the answer to this question.

"Concerning the Christian church and its institutions in China the facts are more evident and the trends are slowly becoming unmistakable. When our report was made a year ago it was difficult, even impossible, to secure a nation-wide set of facts. The data available then were so contradictory that conclusions could not wisely be drawn. Now, however, the outlines are clearer and some official statements are available. Even today it is recognized that the 'official statements' are tentative and subject to change, while local applications of central policies vary from province to province due to the paucity of trained personnel and the difficulties of communication.

"Letters now reach America with fair regularity and with unexpected speed. Some of them are written guardedly, in evident fear of censorship. The bulk are written with surprising frankness, even voicing criticisms. Up to the date of this report only one letter from China has been received at the office of the Board with clear evidence of having been opened for censorship. This report is consequently based on hundreds of letters written from inside Communist China.

"The oft-repeated dictum of the Central People's Government that freedom of religion is guaranteed under the new regime is nowhere more fully effective than in relation to the distinctive work of the churches, i.e., worship.

"There have been a few authentic instances of efforts by city officials to discourage pastoral work and church attendance. These are few indeed. There are many instances of social pressures exerted in the communities, particularly by students and other adolescents. At times church buildings have been commandeered for community meetings.

"We of The Methodist Church here in privileged America, looking in imagination across the oceans to our brethren in China, should solemnly pledge:

"That we will hold our confidence in them and their fundamental Christian integrity during all these days of storm; that we will keep them in our prayers earnestly and regularly so as to release to them the resources of intercession while we strengthen our own prayer habits; and that, as God gives us the means, we will stand by Chinese Methodism with our money so long as this ministers to the strengthening of the Christian fellowship in that land."

Building Two A Day

Half a century ago, Methodist church leaders were proclaiming, "We are building a new church a day," but in 1950 they can say, "We are building or rebuilding *two* new churches a day, according to Drs. W. Vernon Middleton and B. P. Murphy, church building executives of the Board of Missions and Church Extension of the denomination.

They reported that since June 1943, more than 6,000 Methodist churches across the nation had been assisted with contributions and loans totaling $22,090,937.

"The ever-recurring shift in population makes it imperative for The Methodist Church to build its share of new churches each year," said the executives. Up until the close of the first world war, special attention was given to expansion of churches in the growing West. They recalled the decade 1920-1930 when many churches entered building programs beyond their capacities. The office of "church extension" through the development of the Department of Finance and Field Service then helped the churches to reduce their indebtedness by 10 million dollars in the 10 year period.

In the past decade, during which it is estimated that from 50 to 75 million people changed their residence, church building funds have assisted in the building, improving, and enlarging of 10,000 Methodist churches.

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Lowell Sub-District Youth

The Lowell Sub-District Methodist Youth Fellowship met 6:30 p.m. Sunday, Dec. 3rd at the West Chelmsford Methodist Church, West Chelmsford, Mass. Mr. Roger Huebner, a theological student at Boston University, spoke of his experiences as a worker abroad with German youth during the past summer.

Miss Joanne L. Hart, sub-district youth president, conducted the business session and the election of the youth officers for the coming year. The newly elected officers are: President, Miss Eleanor Gray, West Chelmsford (West Chelmsford Methodist Church); vice-president, Miss Joyce MacMullen, Lowell (Highland Union Methodist Church); secretary, Miss Joanne L. Hart, Lowell (St. Paul's Methodist Church); treasurer, Miss Eva Nesmith, Graniteville (Graniteville Methodist Church); recreation chairman, Miss Eileen Merrill, Lowell (Centralville Methodist Church); worship chairman, Mr. Arthur MacMullen, Lowell (Highland Union Methodist Church); sub-district youth director, the Rev. Donald D. Douglass, Lowell (Centralville Methodist Church).

The McCarran Act

Resolution adopted by the Commission on World Peace of The Methodist Church at its annual meeting, Chicago, November 17, 1950.

The Commission on World Peace of The Methodist Church recognizes with grave concern the growing hysteria throughout the nation that is being generated by fear and suspicion. The very freedoms on which this nation was founded and prospered are threatened. A healthy democratic society must be a living, growing order, sensitive to the need for change. It must be one in which the voice and opinion of the minority interests and views are represented and defended.

To break this grip of fear in the hearts of free men in this nation, we must revive both the letter and the spirit of the Bill of Rights, which have been violated by subversive witch-hunting methods of intimidation and persecution by denunciation and guilt by association.

We deplore the enactment of The Internal Security Act of 1950, popularly known as the McCarran Bill.

We believe that Christianity and American democracy are in agreement in their insistence that freedom of thought and expression are man's inalienable rights.

In our estimation this act undermines these basic human rights. It accepts "the fierce orthodoxies of war" and continues them as the action pattern for the nations in times (or periods) of reconstruction and rehabilitation.

The agencies of government charged with administering the act have termed it impracticable and unenforceable, if not irrational.

We believe this act to be a tool which strengthens the propaganda machine of the Communist Party.

We therefore request the staff of the Commission on World Peace to make a careful study of the implications and effects of this act on our way of life. We suggest that these findings be compiled for widespread use throughout the Methodist constituency.

The Parson Looks At Labor

Clair M. Cook

Who Causes Inflation?

U. S. Steel's 165,000 production workers will now receive 16 cents an hour more pay on the average. U. S. Steel will receive $5.50 more for every ton of steel shipped, on the average. Fair enough; they had to cover their increased cost, didn't they? The wage-price spiral is climbing again, and the greed of labor unions is to blame — so say many people.

It happened a year ago, only it was pensions then. The "package" came to 10 or 12 cents per hour; it varied with the different plans. And U. S. Steel led the industry in a $4-per-ton price increase. The Joint Committee on the Economic Report investigated, reporting in March that they agreed with the presidential fact-finding committee — that the additional labor cost could and should have been borne by the industry without price increases. But prices were not rolled back; without controls, they could only be exposed.

In their report, the committee pointed out that "profits . . . reported by the United States Steel Corp. for the first nine months of 1949 had increased 51.3 per cent over the record level of the first nine months of 1948." In this period, net income per ton of steel shipped rose from $6.28 per ton to $8.57 per ton — more than 36 per cent.

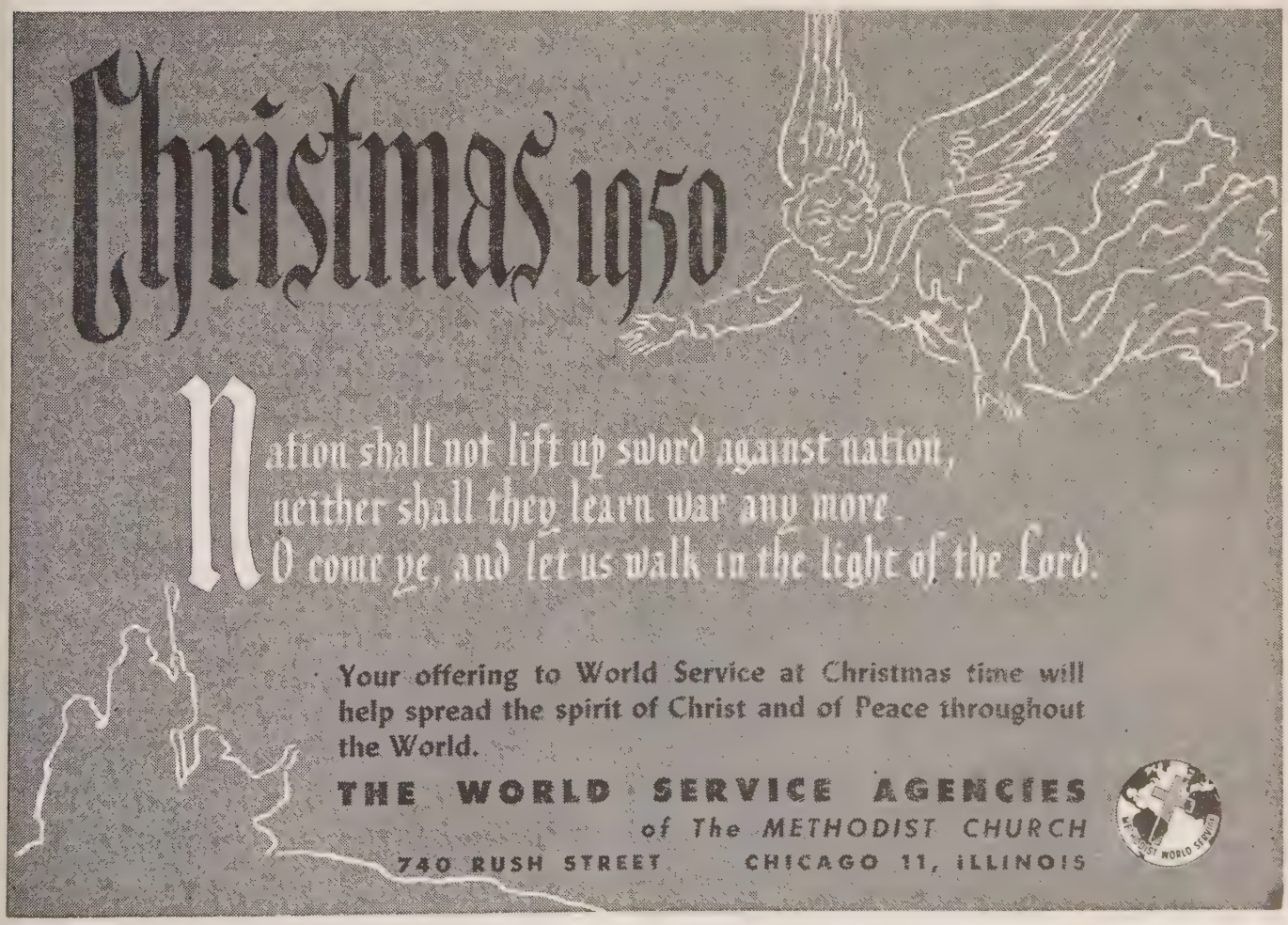
What has been happening this year to the company that makes nearly a third of the nation's steel? The full year of 1949 produced profits at a record rate of $166 million in spite of the strike; the first *half* of 1950 turned in profits of $119 million, and that was before the capacity demands of Korea. Per ton of shipments, net income went up to $10.58, another 23 per cent over 1949's big gains.

What the committee called the "record level" of profits in 1948, in other words, has since increased by more than 68 per cent on every ton of steel shipped. Have U. S. Steel's workers received gains of 68 per cent in that time? Hardly; taking the pension boost of last year and the present increase together, the percentage gain is just about 16 per cent in pay. But it is workers and their unions who cause the inflation we suffer!

What will this raise in wages and prices do? Suppose U. S. Steel's 165,000 unionists work a year at the extremely high hate of 45 hours per week each (47 and one-half pay hours) for 52 weeks. The raise just granted would then increase the payrolls by $53,228,000. Suppose the production for the year is double (it will be more) the pre-Korea six months of this year. At $5.50 per ton, the new revenue will be $123,424,697, or $17 million more than *double* the new wage cost.

This has been the pattern in other industries, too. As noted in this column of June 8, 1949, Mark Starr has computed that in the ladies' garment industry consumers were then paying 89.3 per cent more for dresses than in 1939 — and the workers were getting 31 per cent more for their labor. U. S. Steel is bettering the score for themselves in shorter time than that. There, the 1950 net profit increase over last year is so large that it would care for the new wage scale with no price increase, and still show a gain over last year's high record.

Is it economic heresy to see dangers to our whole American way of life in an uncurbed "free enterprise" system? This heretic Parson would like to know the answers. Let's have some thoughtful letters from some of you readers who want to abolish this column with its "warped views."



Archbishop Cushing Asks State Baby Bonus

Paul I. Murphy

A parent-aid program to provide funds for needy young couples who want to have children but can't afford them was suggested recently by Most Reverend Richard J. Cushing, D.D., Archbishop of the archdiocese of the Roman Catholic Church in Boston.

Archbishop Cushing suggested that the state establish a budget to defray the cost of birth and the afterbirth care of infants of needy families of all faiths.

Commenting on a baby bounty program advocated by the New York State Welfare Conference, Archbishop Cushing said large numbers of young couples are afraid to get married because they are financially unable to have children.

Would Be Incentive

He said a parent-aid program would be an incentive for couples to marry and have children. It would allay their fears about not being able to afford children. It would create happier marriages and help to increase the size of average American families, which has dropped off considerably in recent years, Archbishop Cushing declared.

He made it clear that he did not advocate socialized medicine. He recommended that the state pay doctors their regular fees for pre-natal care, the cost of delivery, and afterbirth treatment, in addition to baby's early medical care.

His Excellency said that soaring costs of living had plunged many families with low incomes into a position of being financially unable to have large families.

Fear Marriage

"It is pathetic when young couples who love children, who want children, are afraid to get married because they know they will never be able to afford children," Archbishop Cushing said.

"At no other time in our history have the financial barriers been so great for a young couple to surmount."

Inability to afford having a baby was termed by the Archbishop as "a contributing cause of the evils of birth control."

He said that statistics show that childless couples have a greater divorce rate than couples with large families. He further cited social workers as being almost unanimous in the belief that children in the home add immeasurably to the happiness and success of marriage.

Apply To State

Under the parent-aid system, needy young couples could make application to the state for a certain amount of money covering all expenses from pre-natal care through the first few months of the child's life. The bounty would be issued only after a check was made of the financial status of the couple.

Such a program would focus favorable attention on the nation's need for large families. Furthermore, it would help to defeat the mounting propaganda against having large families.

If a baby-bounty program was adopted by the state, it would help to deter those who refuse to rent homes to families with children, Archbishop Cushing pointed out. — *Reprinted from "The Boston Sunday Advertiser, December 3, 1950.*

A Planned Parenthood Story

Church groups will find "A Planned Parenthood Story," the new documentary 16 mm film produced by the Planned Parenthood Federation of America, of particular interest. This is the first motion picture to present the place of family planning in healthful, strong family life. It was made possible through the active co-operation of a Tucson, Arizona, clergyman and his wife.

The story of how the film came about is almost as dramatic as the story it tells. It started when Julia and Simon Singer after a decade's experience in the writing and production of films, chiefly documentaries, came to Tucson to live. The work carried on by the Planned Parenthood Clinic interested them to such an extent that they offered to make a film to help interpret it to husbands and wives unfamiliar with this family health measure.

Through the Rev. P. Y. Samano, minister of the Southside Presbyterian Church in Tucson and Mrs. Samano, a cast was recruited. But this was only a first step in their helpfulness throughout the filming. Both play major roles in a "Planned Parenthood Story." Much of the picture was made at the Planned Parenthood Clinic where Mrs. Samano is a volunteer worker so that she played her real life role while acting the part written into the script. Mr. Samano also plays himself in important scenes which take place at his church and elsewhere.

"A Planned Parenthood Story" tells in simple, moving terms the story of a young couple, John and Rose, who lost two greatly loved babies in rapid succession, because the mother failed to regain her health after her third pregnancy. They are members of Mr. Samano's congregation and so when Mrs. Samano calls on them after their last tragic loss, she decides it is time to tell Rosa about Planned Parenthood so this need never happen again. While Rosa is learning that there is new hope for her and John to have the living babies they want so sincerely, the husband is given an understanding of family planning by the minister.

Rosa visits the clinic which provides an opportunity for audiences to see for themselves how this medical program functions. The clinic is revealed as a friendly, efficient place in which a patient can feel confidence. Brief glimpses of other patients, played by real patients, who wait along with Rosa to see the doctor, dramatically portrays how other services of Planned Parenthood, treatment for childless couples and education for marriage and parenthood, are carried on.

The young wife returns home, secure in her knowledge, and the picture ends on the happiness of the little family which is in sharp contrast to the earlier tragedy.

Although the action was photographed in Tucson, as the narrator points out it could be anywhere in the United States where real people in a real setting have a problem that needs the assistance of this family health service to resolve.

"A Planned Parenthood Story" is distributed by Mayo-Video, 400 Madison Avenue, New York, N.Y. This film has been particularly popular with church groups and it has been recommended by a number of leading churchman.

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Where All Creeds Meet

Two weeks ago a heart attack laid me low. Never having had occasion to call in a physician in a hurry, the family telephoned to a nearby hotel and asked if the house doctor could come at once. He came and gave quick relief.

He is an elderly, Irish, Roman Catholic gentleman who is trying to "ease off" on his work. He hoped we would not have occasion to call him in the night.

As he left, he clasped my hand and said, "Don't forget to pray."

The family felt that we should be in touch with a doctor who could come on short notice. A friend called and recommended a man whom he knew to be one of the most skillful doctors in Boston, a lecturer at one of the medical colleges and on the staff of

one of our finest hospitals. He said, "He will come night or day. But he is a Jew. If you don't object to that, I know you would have the best possible attention from him."

And so we changed our creed as to physicians and found the new one efficient and friendly. He didn't exactly issue religious advice but he did give the assurance that he would exert all human effort to make me comfortable, but one could almost hear him add: The Eternal God is thy refuge, and underneath are the everlasting arms.

I am eternally grateful to these two gentlemen who gave to a Gentile, Protestant a new understanding that all differences depart into the shadows when one gets near to the other side; that all that matters is the goodness and mercy of God.

This will be the last number of our corner which I shall conduct. If anyone cares to write to me it will give me great pleasure to receive any letters, and if my strength allows, to answer them— Address: 6 Harrison Hall, Trinity Court, Boston 16, Mass., to save ZIONS HERALD the trouble of forwarding.

May 1951 be a better year for you all, and for the world than has been 1950.

Not For "Hothousing"

Bishop Hazen G. Werner warned American parents Wednesday, Dec. 6th against "hothousing" their children in an effort to shield them from anything disturbing or exacting.

Speaking before delegates to the President's Mid-Century White House Conference on Children and Youth, the Methodist bishop of Ohio said, "Many parents are trying to hang a 'no embarrassment' sign on the universe as far as their children are concerned. No maturity is to be achieved aside from the child's consistent meeting on successive levels of life his own problems and struggles.

"Out of each successful struggle and achievement comes growth and a feeling of adequacy for the child," Bishop Werner stated. "Our homes need to be places where children learn how to meet what is difficult or adverse by spiritual help and with emotional courage."

Spiritual strength can only be developed in the family, Bishop Werner contended. "Social integrity and survival depend upon the family and the kind of person it produces. In the family children and youth grow in mind and body but also in a way to live. They learn lessons that form the core of existence; lessons of discipline in living, or of lawlessness; lessons of community or the selfish life. They learn to tell the truth and to trust God."

Parents must be spiritually prepared to raise children who are thus prepared for life, Bishop Werner explained. Quoting the late Horace Bushnell he said, "Home and religion are kindred words: home, because it is the seat of religion; religion because it is the sacred element of the home."

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Bishop Werner listed three "secrets of growing a sound and adequate life from childhood to youth. (1) A happy home in which parents confirm their love for each other; (2) the child must be loved for himself not because he is bright, musical, talkative or obedient, but because he belongs; (3) the child must be respected as an individual, never ridiculed or humiliated, laughed at in front of others, considered merely as a source of amusement."

The leader of Ohio Methodism listed the following as some of the services churches can render: (1) The minister trained and prepared to offer pre-marital and post-marital counseling; (2) courses of study to be instituted in churches and community centers preparing young people for marriage; (3) an objective presentation from the pulpit of the spiritual aspects of family life; (4) literature and books made available in churches for those seeking right information; (5) meetings of parents where questions can be honestly met and answered; (6) the celebration of successful marriages. Marriage failures have been given wide publicity. Couples married five, ten, twenty years can be brought together in a recognition service. (7) a movement in the local church to enroll its families in a program of family worship. This can be developed by the church and carried as a program through its whole constituency. (8) co-operation with public agencies. Access to advice and service of Maternal Health and Social Hygiene organizations, Friend of the Court, or the Child Guidance Center, will answer many needs.

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Korean Parish

Out in Korea, Methodist Chaplain Clarence H. Lund (Pacific Northwest Conference) has a truly international parish with three national groups: American, Swedish and Korean.

Writing to the Methodist Commission on Chaplains, he reports:

"Five of the 14 Sunday services were conducted in the Swedish Hospital where I first preached in English, and then I bring a very short message in Swedish.

"On the 8th of October we started Korean services for our ROK troops who are attached to our 192nd Battalion. Every Sunday evening I deliver the sermon in English and my organist translates it into Korean."

In addition to these, there are the regular services for American troops. That there is a response to all the services is indicated by attendance of 985 for 14 Sunday services and 156 for six weekday services.

"We have an excellent choir of about 40 voices. Mr. Kim Dong Choon, an accomplished musician, is the director."

Before going overseas recently, Chaplain Lund was stationed at Fort Ord, California.

PERSONS

The Rev. and Mrs. W. Raymond Pierce of West Hampstead, N.H., observed their 55th wedding anniversary on Dec. 17th. Mr. Pierce is a member of the New Hampshire Conference and received the retired relation in 1944. He has served, however, by appointment since then.

Dr. and Mrs. Robert M. Pierce of Parkway Methodist Church in Milton, Mass., are spending three weeks in St. Petersburg, Fla. They will return to Milton before Christmas Sunday.

Calvary Methodist Church in Taunton, Mass., has been selected as the center from which will be broadcast all the Protestant Christmas musical programs in this area, Dec. 14th to Dec. 31st. The pastor, the Rev. S. T. Lippincott, is representing the Protestant clergymen on the city-wide Christmas Display Committee. Miss Hazel F. Mader who is the minister of music at Calvary Methodist Church, and Miss Sally E. Halsell, the organist will both participate in the musical programs.

Bishop Fred Pierce Corson, resident in the Philadelphia Area of The Methodist Church, has been designated by the national college fraternity — Kappa Sigma — as the Man of the Year for 1950. The award was presented to him by the national officers in the presence of a distinguished company of educators and government officials at the annual Founder's Day Dinner of the Kappa Sigma Fraternity on Dec. 7th in Philadelphia, Pa.

Student Work Secretary

The Rev. R. Claude Singleton, of the North Georgia Annual Conference, and director of the Wesley Foundation at the University of Georgia, has been elected secretary of the Department of Student Work, in the Division of Education and Cultivation, Board of Missions and Church Extension.

A native of Forsyth County, Georgia, Mr. Singleton was educated at Young Harris Junior College, University of Georgia (A.B. in Education and M.S. in Education), and Emory University (B.D.). He was admitted into the North Georgia Conference in 1930; was for four years state director of the Methodist Student Movement in Georgia; and for the past 10 years has directed the Wesley Foundation at his alma mater. He assisted in the establishment of the Georgia Methodist Student Work Camp, and the Cuba Work Camp.

Mr. Singleton is a member of the Kiwanis, the Hillel Honors Society, Wesley Players, Pi Tau Chi, Chi Phi Chi, and of the Board of Ministerial Training and of the Commission on Christian Vocations in his annual conference.

In 1932 he was united in marriage to Elizabeth Clifford Rigdon. They have two sons, Robert and Charles.

Falmouth Campaign

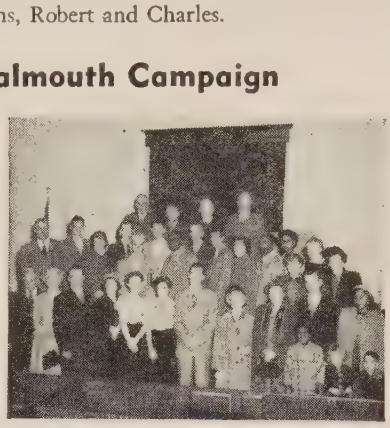

Photo by Edwin Gray, Falmouth

Pictured above are new members of the First Methodist Church of Falmouth, Mass., who joined the church on Nov. 26th and Dec. 3rd as the result of a four-evening Visitation Campaign. Under the direction of the pastor, the Rev. Albert W. Jackson, and assisted by District Superintendent G. Albin Dahlquist and the Rev. Peter Palches of Osterville, 12 local churchmen conducted the November campaign. Forty-eight decisions were made, and of these 36 joined the church membership. The pastor and some visitation committee members are pictured with the group.

The Visitation Committee members were Edward Stephens, Paul Swift (lay leader), Austin Atkinson, William Swift, Richard Tobey, Chester Phinney, Fred Nickerson, Jr., Charles MacDougall, Leonard Call, Winthrop Sylvia, and Harry Pierce. During the process of the campaign seven children and 11 adults were baptized.

Bishop Chen Ordains In Foochow

While it is true that the Communists are in control of China, it is equally true that there is *for the Chinese Christians* considerable, if not full, liberty to carry on the religious work of the churches.

On Nov. 29th, according to reports received by the Board of Missions of The Methodist Church, Bishop W. Y. Chen, holding a session of the Foochow Annual Conference, ordained nine Chinese as elders and 16 as deacons — the largest class in this area ever admitted to the Methodist ministry.

Report from China to the Board of Missions is that "because of present conditions under Communist control of China," the following Methodist missionaries have left their stations in Foochow, Fukien Province, and are en route to the United States: the Rev. Douglas Coole, the Rev. and Mrs. Oscar Guinn, the Rev. and Mrs. Creighton Lacy, the Rev. and Mrs. W. W. Overholt.

The Rev. Charles T. Allen, superintende of the Worcester District of the New Eng land Conference, has announced the appoin ment of the Rev. Roland E. Haynes to S Andrew's Church of Worcester, Mass., as Dec. 1st; and of the Rev. James Hodges the East Douglas Church, as of Dec. 10t Mr. Haynes is a member of the Central We Conference, and at present is in his Middle Year at Boston University School of Th ology. He succeeds the Rev. Wilbur R. Joh son, who has gone to California for appoin ment in the San Francisco Area. Mr. Hodg is a member on trial of the Pittsburgh Co ference, and is at present in his Middler Ye at Boston University School of Theolog He succeeds the Rev. Alfred C. Carroll, wh recently resigned from the pastorate of th East Douglas Church to enter business.

THE CHRISTMAS CURTAIN

M. D. Ross

Curtains there are of many kinds,
Cunning designs in human minds
Prepared mankind to separate
In rival groups, by greed and hate.
Curtains are made of steel and iron,
Dividing men and nations too.
Some would build them of distrust
To cut the world, the whole, right throug

A curtain we need, another kind,
One not designed by human mind.
A Christmas Curtain, let us say.
Should such a one come down today,
From Heaven's height to earth, extend
From East to West without an end,
One like as this would not divide,
'Twould drop about us like a wall
Of love, kind thought, good will to mer
None left without, inside are all.
Of atom bombs we'd cease to talk.
East and West would learn to walk
Together. Our billions we could send
To others, not needed to defend
Ourselves. Our Youth to fight
No longer needed, could go with light
Of truth, and love of brotherhood,
Ambassadors of the Son of God.
Prompted by the law of Care,
We'd cease to hoard, and learn to share.
"For Others," would become our creed,
Not Self, the parenthood of need.

Come Christmas Curtain, fall today,
Leave none without, not one, we pray.

Lewis J. Quimby

Herbert F. Quimby

Lewis J. Quimby of Waltham, Mass passed away on Nov. 25th. He was in h 90th year. Just 64 years before on the sam date, he and Mattie Dow were married b the Rev. George M. Curl in Claremont, N.H

His memorial service was conducted b the Rev. Edson G. Waterhouse in Belmon Mass., Nov. 27th. His interment was Mountain View Cemetery, in Claremon

This service was conducted by the Rev. Leroy W. Stringfellow and the Rev. Herbert F. Quimby.

When he was a little more than 11 years old, he was received "on probation" into the West Unity, N.H., Methodist Church. At the time that he passed on, he was a member of St. John's Methodist Church in Watertown, Mass. Wherever he lived, the Methodist church was his church home. And he was ever ready to serve the church.

His father took ZIONS HERALD before him, and when he had his own home ZIONS HERALD was one of the "musts." Thus all his life ZIONS HERALD added to his enjoyment of life.

Methodist Hospital Welcomes New Board Members

Three new members were added to the Board of Managers of the Methodist Hospital in Brooklyn, N.Y., at the annual meeting held recently at the Union League Club, New York City. The new members are Mr. Paul F. Ely, Mr. Clarence E. Clark, and Mr. George L. Best.

Mr. Robert R. Diefendorf, president of the board, was re-elected, as were all the other officers excepting Mr. William K. Swartz, vice-president of the Lawyer's Trust Company, who retired as treasurer of the board. He was succeeded by Mr. David S. Hunter of Brooklyn, son of William T. Hunter, well-known Brooklyn industrialist.

Mr. Ely who resides in Darien, Conn., is vice-president of the Manufacturer's Trust Co., with headquarters in Brooklyn. Mr. Clark is president of Whittaker, Clark and Daniels, Inc. and lives in Maplewood, N.J. Mr. Best of Rockville Center, L.I., is vice-president of the American Telegraph and Telephone Co.

Report Of The Ecumenical Register

Church women of all denominations have been interested in the workings of the National Assembly of Church Women held last month at Cincinnati. The total number registering in the Ecumenical Register was 252,000, with the state of Ohio leading with 33,486. Massachusetts was seventh with 10,500. It was voted that states that felt they had done all they could need not continue the registration, but those states that had just started might continue until May Fellowship Day 1951.

The Naional Board also voted that the funds from the Register shall be used for endowment, necessary expense for setting up the new General Department of United Women, and ecumenical education and fellowship within the state, the nation and around the world. The funds will be administered and allocated by the department through a committee responsible to that body.

Further reports will be given of this assembly at the United Church Women's Institute to be held at St. John's Church in Watertown, Mass., on Jan. 18th when the Women's Society of Christian Service will co-operate with this meeting.

Christian Education School

The Christian Education School for Workers in Northeastern Conferences of The Methodist Church will be held at Buck Hill Falls, Pa., Jan. 8th through 12th, 1951. This school is planned to provide help for persons with field work responsibilities under the annual conference boards of education. It is not for those whose responsibilities are limited to the local church level.

Registration cards should be sent to the conference executive secretary of education who will countersign them and forward them to the registrar. The cost of the school is $35, which includes registration, board and room.

Courses offered include study of conference and children's work, worship and music, conference and district youth work, advanced work for youth leaders, conference and district adult work, advanced course for adult workers, developing local church leadership, leadership education, and the executive secretary's tasks. Dr. Harrison S. Elliott, executive secretary of the Religious Education Association, will lecture each day.

Students At Morgan Memorial

Ninety students of the junior class of Boston University School of Theology studied at Morgan Memorial on Friday, Dec. 8th. Dean Walter G. Muelder and Professor Charles M. McConnell arranged for their classes in the "Church and Community" to meet at Morgan Memorial and study at first hand the seven vital social services of this 50-year-old organization.

The students attended the radio chapel services of the Goodwill Industries along with the 250 handicapped workers. Immediately following the services, the Rev. Henry Helms, assistant superintendent, lectured on the historical background, purposes and policies of Morgan Memorial. Mr. Wendell S. Moore, treasurer, outlined the social service program, and the Rev. John E. Barclay, pastor of the Church of All Nations and chaplain of Morgan Memorial, discussed the religious ministry.

At the present time, 15 theological students are working their way through the university at Morgan Memorial. These are 15 couples from the school living in apartments at the Eliza A. Henry Home, the Seavey Settlement, and the Youth and Children's Center of Morgan Memorial.

EVENTS

Summer School Announced

The Northeastern Jurisdiction W.S.C.S. Summer School will be held June 14-21, 1951, at Syracuse University, Syracuse, N.Y. The theme will be: "The Church for You Doth Wait."

The four courses of study to be offered are: "Churches for Our Country's Needs," "Latin America," "Family Life — a Christian's Concern," and "A Study of the Book of Acts."

Mrs. Paul G. Masters of Huntingdon Valley, Pa., will be the dean, and the chairman will be Mrs. W. T. Anderson, 34 S. Hunter Ave., Auburn, N.Y. Inquiries should be addressed to the registrar, Mrs. Forrest Goodrich, 3727 Perryville Ave., Pittsburgh 14, Pa.

ZIONS HERALD 125 YEARS AGO

December 21, 1825

DEDICATION — The Methodist Chapel at Winthrop, Me., was dedicated to the worship of Almighty God on Wednesday, Nov. 23. The day being unusually pleasant, a large and respectable audience assembled, to whom an appropriate and interesting sermon was delivered by Rev. Stephen Lovell. The uniform attention of the audience, with congenial sentiments, and harmony in the various exercises lead the reflecting mind to anticipate the time when the watchmen of Zion shall see eye to eye, and the name of Jehovah shall be praised from the rising to the setting sun. — *Winthrop, Dec. 8, 1825.*

* * * *

INFALLIBLE CURE FOR CHAPPED LIPS — Dissolve a lump of beeswax in a small quantity of sweet oil, over a candle, let it cool, and it is ready for use. Rubbing it warm on the lips two or three times, it will effect a complete cure.

* * * *

NEW CITIES — The inhabitants of Brooklyn, Rochester, and Buffalo, in New York, respectively propose applying to the Legislature at the next session for city charters.

* * * *

UNITED STATES—The sudden development of commercial power in the United States, is unprecedented in the annals of civilization. Discovered only about 330 years ago, this immense territory remained for years the abode of savages and beasts; a few wandering and half starved hordes possessed the land which now supports 10,000,000 civilized beings.

"The Shepherd Stayed With The Sheep"

The Story of Bishop Kim, Missing in Korea

A letter from Mrs. Soon Kim, wife of Methodist Bishop Yu Soon Kim, missing in Korea and believed "liquidated" by Korean communists, has been received by their son, John C. S. Kim, a student in Syracuse University. The letter gives a vivid picture of Communist terror in Korea. Says Mrs. Kim:

"I received your letter on Oct. 30th. . . . It was suppertime. All of us gathered together and started to read it with tears, having forgotten the supper. After we learned that you were well in a foreign land, I knew it was God's blessing and gave thanks to Him again. I remembered the verse, 'We are His, alive or dead,' and rejoiced in the spirit of thankfulness. Although for several months since the outbreak of war, we had not heard from you, we have believed God would keep and help you, even under bitter suffering. Therefore, we decided to remain alive in order to see your home-coming, and have been able to endure and maintain our own lives in this hope.

"June 25th was a Sunday, and we had peaceful services as usual. From the 26th, although we could hear guns, the radio continually broadcasted, 'All citizens should be confident,' until on the night of the 27th and 28th when Seoul was captured by the Red Army. I advised your father to flee to the South several times, but he did not listen to me. He repeatedly said, 'They have no spare bullets for me.' Since before the war, he had read Jeremiah four or five times. He said to me, 'Because there are so many unjust things, this war was started. This is God's judgment.' He said continually, 'I will stay here so long as there is one minister and one congregation. Sheep need their shepherd when they are in trouble.' Not only our family but also the ministers in the Korean Methodist headquarters and his other friends advised him to flee, but he never changed his mind. Finally he was arrested by the Reds and taken to the North. I am sure that even under such conditions as hunger, cold weather, and bad treatment, he would die in the faith. But yet I pray and believe that the One who works in past, present and future, will never throw away His servant who lived to spread His gospel throughout his whole life. He will save your father just as surely as He saved Daniel, from the lion's den, and his three friends, Shadrach, Meshack and Abednego from the fiery furnace.

"There was a member of the Communist party in our neighborhood. He betrayed us as reactionaries and American-collaborators. One night five or six Red police came into our house and put guns at your father's back and at my chest, and took away our rice which I had brought from my home town last winter. Even after that, they came several times to inspect our property, and finally when they took our house, we had to move out. This happened again on Aug. 12th. Altogether, we had to move five times in one month. On Aug. 23rd, the day after we had moved to the Rev. Park's house, they came with an 'invitation' from the Christian Democratic League and took your father away to a conference. Since then we have not heard anything from or about him. According to the rumors, your father, with about 40 other ministers, was put in Suh Tai Moon prison on Aug. 28th, and then taken away to the North around Sept. 16th, just after the U.N. forces landed at Inchon. After I heard this, my heart was broken. Yet, whenever I feel most sad, I take comfort in His grace, and especially by remembering the death of the Rev. William E. Shaw's only son who was born at Pyonyang at the same time you were born. He was killed at the battle of Shinchon, after the Inchon landing.

"Kwang Soo (your brother) was 16 years old, but as he looked older, everybody thought he was 18. During the occupation, the Reds assembled the students at this school and forced them to join the Red army as 'volunteers.' After Kwang Soo went to his school and learned what they were doing, he escaped and hid one week at another house, then came back to our home. After that he never went out and always hid under the floor or over the ceiling. Since April, Oak Hee (your sister) has been seriously ill and had certain treatments at the hospital. But after the war broke out, she could not go to the hospital but could not even get enough food. We have all had only the least amount of food to maintain life. She has fever in the afternons and a cough, and sometimes has to go to bed. I fear she may become a T.B. patient. They have all had such bitter experiences: hunger and terror, since they were born.

"We have had to sell our clothes, the sewing machine, and all our wood, etc., in order to buy food. But fortunately our house escaped the fire, although the roof, walls and fence were bombed by shells. We came back to our old home on Sept. 22nd, but had to stay downstairs for four days. It was an awful time. Since our house is located on the hill road which comes from Ewha College to the center of Seoul, there was bitter fighting around this area. You cannot imagine how terrible it was. We were terrified by sound of rockets, howitzer etc. Sept. 26th is a day we shall never fo get. The U.N. forces and our Korean Arm came into the town and we could get o from the lower rooms. My mother went the Rev. Park's house and was hurt by shell, but after treatment has gotten in be ter condition.

"We are praying for you all the time succeed in your work and to come ba safely. Don't worry too much about u Don't hurry back, but finish your gradua study. Then I hope you can help your brot er and sister to continue their studies."

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A Call To Special Prayer

By the Council of Bishops of The Methodist Church

Today mankind's hope for freedom is desperate jeopardy. Human resources alo are clearly inadequate to our need. With sense of deep urgency we call our fello Methodists and all others who will to jo us in special prayer.

Let us pray daily, in private and in pu lic, for the leaders of our country and the United Nations, that God will give the wisdom and courage to seek and to His will.

Let us pray for all who are under t shadow of war; for those who do battle f us, the homeless, the hungry, the children.

Let us pray for our enemies, that God m lead them in the way of righteousness a peace.

Let us pray for ourselves, that God w lead us to recognize and repent of our si that have had their share in causing t world's disaster.

Let us offer ourselves to God as individua and as nations, and pray that He will u us to preserve freedom and achieve pea in His own time and in His own way. G has been our help in ages past; He is o hope for the years to come. — *Adopted the semi-annual meeting of The Council Bishops of The Methodist Church, Dec. 1950, New York, N.Y.*

A Testimony From The Front

Karl Quimby

On a recent Sunday morning, I went my home church in Ridgewood, N.J. Wh I got there I discovered a stranger was the pulpit. Upon looking more closely, saw that he was an Oriental. When he w introduced, I found he was Dr. H. H. Cyn Ambassador from Korea to Japan. It seem that when the big invasion of South Kor came in July, he was separated from his fa ily and the city of Seoul. Since he cou not return, he went, with the other refuge to Pusan, then made his way to Tokyo. Fro there he was sent to this country on impo ant business for the government. He w spending Sunday in Ridgewood with

daughter Miss Dorothy Cynn, M.D. now serving an internship at the Margaret Hague Hospital in Jersey City, N.J. — and some other friends. He was introduced to the congregation by Mrs. Induk Pahk, a leading Korean woman and an associate member of the Ridgewood Methodist Church. He brought us our morning message, and what a message it was!

He began by thanking us — as Methodists and Americans — for the missionary work we have built up in Korea, particularly the number and quality of our schools. He made it clear that he himself had gotten his initial start in one of our Methodist mission schools. He spoke in appreciation of the splendid missionary work which we have rendered to his country. He made clear that it was effective, that it was appreciated, and that it was rendering untold value.

Secondly, he gave us a beautiful spiritual message. He took as his text, John 4: 13-14 — "Whoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." He spoke on the living water of life as an indestructible source of strength and refreshment. While his country was being overrun by military armies, and his family scattered, at that time, no one knowing where, he calmly called our attention to our inner spiritual resources. He said that if we have within us, as individuals, this living water of life, then external difficulties do not matter. We have a sense of deep and abiding security. Interestingly enough, amid these strange circumstances, he became a living illustration of his own message.

Having finished the short but impressive appeal, he led the congregation in a beautiful closing prayer. We were all deeply impressed with the high caliber of this man, his quiet confidence, his boundless faith, and his unshaken courage. His very presence rebuked our fears and his vital words put fresh confidence into our wavering hearts. All of us felt that if our missionary work could produce such outstanding leaders as this man, it was paying big dividends to society and the world. If it were only possible to have the foreign relations of the nations in the capable hands of such deep Christian souls the world around, there certainly would be a new hope for the peace which we all so eagerly desire.

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Methodist Gains In 1950

Methodism, along with her contemporaries, climbs on an ascending plane in accomplishment. Increases again characterize most of her record of endeavor during 1950.

Active membership reveals an increase of 1.5 per cent while inactive membership increased 1.9 per cent. The over-all membership increase then was 1.6 per cent, with total membership now standing at 8,935,647.

It may be noted with all fairness that percentage increases in large bodies are not as marked as increases in smaller groups. It is sometimes difficult for a large individual church even to keep its membership from shrinking, the turnover there is generally so large.

The number of persons received on profession of faith or from preparatory membership was increased by 9.8 per cent or 28,710.

Methodism's total church school membership increased 2.7 per cent while her Sunday school enrollment increased 4.9 per cent. Her average Sunday school attendance increased 3.7 per cent. This increase has been gradual since 1946.

Sunday school enrollment is still a bit less than at the time of unification in 1939 when enrollment was suffering a long, continuous decline which set in about 1924.

The church school's fourth Sunday offering to World Service decreased 0.8 per cent but this amount still represents one-fifth of the total giving of the church for this cause. And 55 per cent of those received into the church on profession of faith came through the church school.

While the 1950 reports show an increase in the number of pastoral charges, there has been a considerable decrease in preaching places. This is explained in part, at least, by certain churches being discontinued, consolidated with other congregations or advanced in classification to that of a full-time charge.

Methodism's contributions to all causes have been quite generous. Her World Service giving was increased over the 1949 total by a bit over a quarter million dollars; total benevolences, over two million; pastors' salaries, by over two and one-half million; current expenses, by four million; amount paid out for buildings and improvements, an increase of six million.

The grand total for all purposes increased over 15 million dollars and now totals $244,676,675.

"But Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them." Luke 2: 19, 20.

Fears War In Africa

A "hot" or "cold" war will break out on the continent of Africa within the next 10 years unless the West "drastically alters or abandons" its colonial policies, it is predicted by Dr. Emory Ross, executive secretary of the Africa Committee of the Foreign Missions Conference. The repressive policies of western powers in Africa are pulling that continent into "a war-like situation," he believes.

Dr. Ross went on to say, however, that Africans still entertained hopes of "peaceful emancipation, and wish to avoid the brutal bloodshed of Indo-China and the bitter battle of Malaya."

Pointing out that Africa is the "biggest colonial area" left in the world, he urged that the principles of "Christian-democracy, adapted to African society and desires, and based on stepped-up education of the whole man and on his progressive participation in all phases of human responsibilities, can bring colonial Africa to self-government and world contribution without bombs, blood or bitterness."

Dr. Ross also declared that America's strength everywhere in the world should be mobilized against color discrimination in all forms. Citing the much-publicized example of the Union of South Africa in bad race relations, Dr. Ross added, "Today the world regretfully expects little of South Africa. But it challengingly expects almost everything of America."

He said that 156 million remain today under colonial rule, practically all of them colored. "Until they have been aided to self-responsibility the color tensions in international relations will not be lessened," he said. "And if America's progress in race relations can be everywhere stepped up in our land, the Christian-democratic cause will be immeasurably advanced."

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

Mrs. Wm. F. Anderson

Mrs. Lulah Ketcham Anderson, widow of the late Bishop Wm. F. Anderson, passed away on Dec. 5th at the home of a daughter, Mrs. Ashley B. Morrill in Bronxville, N.Y.

Mrs. Anderson was born on Dec. 30, 1862 in Milford Centre, Ohio, the daughter of the Rev. and Mrs. Charles Wesley Ketcham. She and her husband were both graduated from Ohio Wesleyan University in 1883. Bishop Anderson passed away in 1944.

Mrs. Anderson was instrumental in the establishment of several organizations such as Esther Hall, Mothers' Memorial Friendship Home and the Guild for the Home for the Aged, all in Cincinnati, where she lived for 12 years while Bishop Anderson was resident in that area. Through her life she devoted herself to church and welfare work.

She was the mother of seven children, five of whom survive: Mrs. Anderson Twachtman, MacMurray College, Jacksonville, Ill.; Mrs. Thomas Fox, Newton, Mass.; Mrs. J. Huntley Dupre, St. Paul, Minn.; Mrs. Ashley Morrill, Bronxville, N.Y., and Mrs. J. Murray Walker, Cleveland, Ohio. Two sons, Paul, who died in infancy, and the Rev. William K. Anderson, who died in 1947, comcompleted the family circle.

Funeral services were held on Dec. 7th at Asbury Church, Crestwood, N.Y., with the Rev. Dr. Ralph W. Sockman and the Rev. Clark Hunt officiating. Burial was in the family lot in Kensico, N.Y.

Albert E. Beebe

The Rev. Albert E. Beebe, D.D., of New York City, and Nichols, Conn., treasurer of the Board of Missions and Church Extension of The Methodist Church, and former pastor and district superintendent in Brooklyn, N.Y., died on Monday, Dec. 11th, in the Methodist Hospital, Brooklyn. He was 64 years of age.

Dr. Beebe, a member of the New York East Conference, had a wide experience as an administrator of church work and had long been interested in the promotion of Christian missions in the United States and overseas. Born in Liberty, New York, he was educated at Pennington Seminary, Wesleyan University, Yale Divinity School, and took post-graduate studies at New York University and Drew Theological Seminary. Hamline University and Wesleyan University both honored him with degrees of Doctor of Divinity.

Dr. Beebe was ordained a minister of The Methodist Church in 1913, becoming a member of the New York East Conference. He held pastorates at Norwalk, Conn., Simpson Church, Brooklyn, Calvary Church, New York City, Memorial Methodist Church, White Plains, N.Y., First Church, Bridgeport, Conn., and in 1939 he became superintendent of the Brooklyn North District by appointment of Bishop F. J. McConnell.

Dr. Beebe was a member of the Northeastern Jurisdictional Conference of 1940; of the General Conference of 1944; was president of the board of trustees of his conference; and a member of the executive committee of the New York City Society and of the Brooklyn and Long Island Church Society.

His wife, Mrs. Ruth Brown Beebe, survives. She is a daughter of the late Frank L. Brown, one of the founders and the general secretary of the former World Sunday School Association.

Funeral services were held in the Bushwick Avenue Methodist Church, Brooklyn, on Dec. 14th. Participating in the service were Bishop Arthur J. Moore, of Atlanta, president of the Board of Missions; Bishop G. Bromley Oxnam, of New York; Dr. Lynn Harold Hough, former dean of Drew Theological Seminary; Dr. Robert Dolliver, pastor of Bushwick Avenue Church; and Dr. Eugene L. Smith, executive secretary of the Division of Foreign Missions of the Board of Missions.

Penobscot M.Y.F.

William R. Wright

The officers of the Penobscot Valley Sub-District of the Maine Conference M.Y.F. have been active this Fall. They are: president, Wilfred Lord of Winterport; vice-president Barbara Parsons of Hampden; secretary, Mary Lea Clarke of Brewer; treasurer, Joan Kirshem of Orono; commissioners — worship, Ralph Pettie of Grace Church, Bangor; community service, Roland Perkins of First Church, Bangor; world service, Betty Brockway of Orono; and recreation, Merlin Campbell of Hampden. Their counselor is the Rev. William R. Wright, pastor of First Church, Bangor.

On Oct. 25th about 70 young people met at the First Church, Bangor. A covered dish supper was served by the local M.Y.F. at a cost of 35 cents per person. The tables were arranged in an open square with a table in the center for the officers, their counselor and guest of honor, the district director of youth work, the Rev. Roy Moody, pastor of the Bucksport Methodist Church.

The business meeting was conducted by the president and announcement was made concerning the place and suggested dates of future meetings.

After the business meeting a worship service was conducted in the Sanctuary of the church by the commissioner of worship. The soloist was Ernest Messer of the First Church M.Y.F. The evening closed with a social hour in the vestry.

Oct. 27th at the invitation of the district director of youth work of the Augusta District, the Rev. Willard E. Conklin, pastor of the Corinna Church, the Sub-District officers went to Hartland accompanied by their counselor and the district director of youth work of the Bangor District. The meeting was called to assist the young people of Hartlan and St. Albans to organize an M.Y.F. in eac place. Representatives of the youth of bot towns and their pastor, Miss Barbara Chanc ler, were present. The Sub-District officer were introduced and each explained hi duties.

On Friday, Nov. 24th the Sub-District com missioners rode over 60 miles to Addison t conduct another meeting of instruction fo the M.Y.F. of Columbia Falls and Addisor at the suggestion of the district superintenc ent of the Bangor District, the Rev. Louis S Staples, and the invitation of the pastor c both churches, the Rev. Ralph West.

The commissioner of public service has en listed the help of the officers of the Sub-Di trict and some others to build up and a range a library for the use of the churc school of the church at Alton. They hav collected about 150 books. The Alton churc school numbers not much over 20 member and their old library is much in need of nev books, interesting to children, youth an adults. The commissioner of public servic of the Sub-District and three other member of the First Church, Bangor, conduct th church school there every Sunday afternoo assisting their minister to carry on a churc school which had been closed for five year

Future meetings of the Sub-District ar planned for Old Town Church, Feb. 22nc and Camp Jordan near Bangor, June 3rd.

The Intermediates will hold a rally at th First Methodist Church, Bangor, Dec. 29t as the guests of the local M.Y.F. The Senic M.Y.F. will serve a supper for 35 cents.

Boston Area Calendar

Dec. 25 — Christmas.

Dec. 31 — Watchnight Service on WNA and Yankee Network, Bishop Lord speak ing.

Jan. 8 — Combined session of the Bostor Lynn Preachers Meeting and the New Eng land Conference Historical Society, 58 Boylston Street, Boston.

Jan. 8-12 — Christian Education School fc Workers in Northeastern Conferences c The Methodist Church, Buck Hill Falls, P

Jan. 12 — Annual Meeting of the Commi sion on Public Information, New Yor City.

Jan. 15 — Boston Methodist Social Unior Methodist Family Night. Dr. Ralp Stoody, speaker.

Jan. 18 — United Church Women Institut St. John's Church, Watertown, Mass., 9:3 — 3:30 p m.

February through August — Study of Ou Ministry — The Advance for Christ an His Church.

Feb. 4 — Commitment Day of the Board c Temperance.

Feb. 5 — Preachers' Workshop — Technique for a Successful Ministry. 581 Boylston St Boston.

METHODISTS SHARE IN LAUNCHING NATIONAL COUNCIL OF CHURCHES

1. General view of the auditorium in Cleveland, Ohio, as the National Council of the Churches of Christ in the U. S. A. was officially constituted by 25 Protestant and four Orthodox churches, representing 31 million members, whose banners have been placed on the stage.

2. Dr. Arthur S. Flemming of Delaware, O., prominent Methodist layman and president of Ohio Wesleyan University who was elected chairman of the Division of Christian Life and Work and one of the vice presidents of the Council.

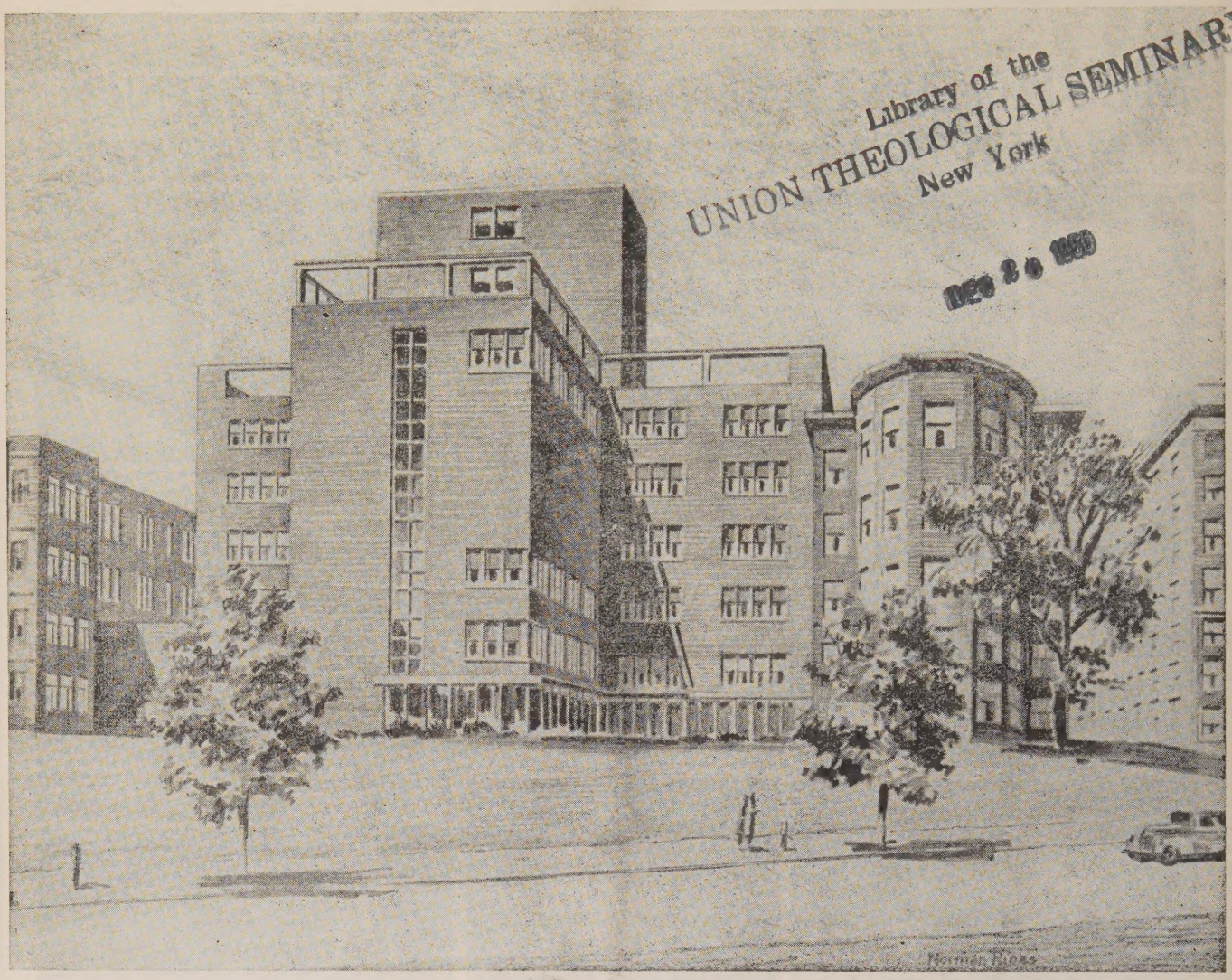
3. Bishop Ivan Lee Holt of St. Louis, who as chairman of the Joint Department of American Communities Overseas is a member of the General Board. A former president of the Federal Council of Churches, he addressed that body at its final session before merging with seven other major interdenominational agencies to form the new National Council.

4. Dr. Walter W. Van Kirk, head of the Department of International Justice and Goodwill, holds a scroll honoring John Foster Dulles for his contributions as a Christian statesman.

5. Dr. John O. Gross, Nashville, executive secretary of the Division of Educational Institutions of the Methodist Board of Education, presides as chairman of the Commission on Christian Higher Education in the Council.

6. Bishop J. Ralph Magee of Chicago, president of the Council of Bishops, registers the approval of nine million fellow Methodists to the constituting documents of the new Council.

7. Dr. Harold E. Stassen (left), president of the University of Pennsylvania, and one of the vice presidents of the Council, congratulates Chilton G. Bennett, executive secretary of the Board of Lay Activities following Mr. Bennett's address before the new General Department of United Church Men.



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THE NEW ENGLAND DEACONESS HOSPITAL has just broken ground for its NEW CENTRAL BUILDING. This building will centralize all facilities and services and will greatly save on administrative costs.

The Cancer Research Building is well underway and will be completed by February first. The Central Building will be completed in approximately eighteen months. The two buildings call for an expenditure of $4,000,000.

Foundations for the Central Building are being constructed to carry five or six additional patient floors, when the money is available. Here is a worthy project which the Church will use for years to come, and which we trust will appeal to those who have funds to invest in Christian charity.

NEW ENGLAND DEACONESS HOSPITAL Boston, Massachusetts